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# DEEP-MALA

OR

## Inspirational Passages

selected from

### University Convocation Addresses

BY

MURARISHARAN MANGALIK

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FOREWORD BY

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# DEDICATED

WITHOUT PERMISSION

TO THE

Hon'ble Sir SITA RAM, Kt., M.A., LL.B., M.L.C.

*President of the United Provinces Legislative Council,  
Educationist, Pandit, Patron of Learning, Patriot,*

*as a very humble expression of deep gratitude  
for kindnesses without number  
and affection without measure  
received during last twenty-five years*

क्षुद्रेऽपि नूनं शरणं प्रपन्ने  
ममत्वमुच्चैः शिरसां सतीव



## FOREWORD

THESE selections from the Convocation Addresses of Indian Universities cover a period of seven or eight decades and reveal the variety of interests of the speakers themselves. They are, however, variations on a common theme and urge the younger generation to take its share in the reconstruction of Indian Society. Some of them speak with reverence of the past. Others denounce the past as dangerous. But all agree that wisdom consists in the impulse to demand things that are great and rare, whatever be their age. We are to-day surrounded by traditions, many of which were once living but now are dead, though we cling to them with a passionate tenacity that blinds us to the fate we are bringing down on ourselves. In our ancient and fixed social order, the forces of inertia seem to be of great weight and in such an apparently impermeable world, the duty of youth is to live daringly. For, that is life and not feebleness.

WALT AIR:        }  
*13th Dec., 1932.*

S. RADHAKRISHNAN



## INTRODUCTORY

THE selecting of these passages has been possible mainly owing to the inestimable help given by Professor P. Seshadri, now Principal of the Government College, Ajmer.

Since my mentioning the idea to him some years ago, he has been evincing keen personal interest in the work, and has been helping with valuable guidance as to the lines of selection.

But for him, I should find it extremely difficult to have access to the Convocation Addresses. As Secretary of the Inter-University Board of India, he was good enough to circularise all the Indian Universities in my behalf, asking for the necessary material.

I am glad to be able to acknowledge that the response from the Registrars was ready and generous, and for this I express my deep indebtedness to them.

Generally, these passages have appealed to me as truly inspirational, uttered by persons with unbroken records of proved practical patriotism.

A few of these extracts may, perhaps, be grudged the title, "inspirational". They come (some might argue) from persons who,



howsoever eminent, could not have really meant to "inspire" India's youth, because of their official positions in the Government.

I am not at all sure of that. But I have felt that even such critics (if any) should have no difficulty in conceding that these so-called official utterances too are, at least, intensely thought-compelling.

And this is a great gain. We do need big doses of unpalatable truths at a time when practically the whole country is suffering from an obstinate type of almost fatal inertia—this great country which used, once, to pulsate with all imaginable forms of creative life.

Of course, there is nothing mine, nothing original, in these pages—except, may be, the idea to serve in this way. And, for Sir S. Radhakrishnan to have so cheerfully honoured that idea with a few lines from his pen, is but one of the many rays of greatness emanating from his wonderful personality.

CIVIL LINES,

AGRA.

*Christmas 1932.*

MURARISHARAN MANGALIK

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## THE CONQUERING FUTURE

I CAN imagine no step more unwise for an Indian University to take than to give exclusive prominence to studies peculiarly Indian. Do not misunderstand me. Indian History, Indian Antiquities, Indian Literature, Indian Philosophy, Indian Religion, Indian Mathematics, Indian Astronomy, Indian Medicine, Indian Sociology, Indian Economics, Indian Administration, Indian Art, indeed, all the monuments of Indian Culture imperatively demand critical and comparative study in an Indian University. But while I appreciate the value of adequate provision in these departments and regard them as essential factors in the organization of our University, I cannot but emphasise the paramount need for fully equipped technical institutions of all grades, with courses of scientific study, theoretical and applied; for in this age—brand it as materialistic, if you please—the trained special expert is at

least as indispensable to society as the most accomplished theoretical scholar.

Review for a moment the characteristics of this age, though I have no desire to appraise the relative value of the different civilizations, competing in the great struggle to lead humanity. During the last half a century, the civilized world has witnessed with admiration the gigantic strides made by the intellect of man in the conquest of Nature ; the developments have been as astonishing in character as they have been rapid in multiplication. The discoveries and appliances of the physical and natural sciences have facilitated the establishment of technological institutions and the promotion and enlargement of all departments of industries. To them we owe those remarkable inventions, which substitute the sinews of nature for the muscles of men and animals in the works of production ; that wonderful facility of transport and distribution which makes the most precious products of each clime the source of comfort of every people ; and that ever marvellous system of communication which has

almost annihilated time and space and which enables each living man to sit in his chamber and converse with all other men in whispers. But these achievements of physical power, whether we regard them as means of destruction or as instruments for preservation, are but the product of the educated mind; they are under the absolute control of ideas, and whether they shall really promote or destroy civilization, depends entirely upon the wise or unwise discretion of that omnipotent commander, the human mind. It is consequently a hundred-fold truer in the present than in any previous age, that ideas rule mankind, and it is not individuals, not kings, not emperors, not armies, not fleets, but ideas which overturn established systems and revolutionise social forms.

Let me ask, then, what course shall we choose while the world all around us is making such gigantic strides in the path of progress, ever seeking to gain mastery over the forces of Nature. We cannot disentangle ourselves, even if we wish, from irresistible world-currents, and sit on the



lovely snow-capped peaks of the Himalayas, absorbed in contemplation of our glorious past. It is most emphatically true that the community, the people, the nation, the race, which, like the Greek philosopher, will live in its own tub, and ask the conquering powers around it to move away from its sunshine, will soon be enveloped in eternal darkness, the object of derision for its helplessness, and of contempt for its folly. We cannot afford to stand still; we must move or be overwhelmed. We cannot waste precious time and strength in defence of theories and systems which, however valuable in their days, have been swept away by the irresistible avalanche of world-wide changes. We can live neither in, nor by, the defeated past, and if we would live in the conquering future, we must dedicate our whole strength to shape its course and our will to discharge its duties. The most pressing question of the hour for the people of every race is, not what they have been hitherto, but what they shall determine to be hereafter, not what their fathers were, but what their children

shall be. The past is of value, only in so far as it illuminates the present, the present is of value only in so far as it guides us to shape the future. Let us then raise an emphatic protest against all suicidal policy of isolation and stagnation.

If we thus realise the full significance of this world-wide struggle of civilized man to secure ascendancy over the forces of Nature, what effective measures shall we devise to make our people worthy of an honourable place in the contest? The answer involuntarily springs to my lips—let us expand our Universities; that is the first step in the upward progress; from them will flow an irresistible stream of educational facilities for the elevation of the masses. Our own sons must be taught to build and operate machinery. Furnaces and foundries, studios and workshops, must be deemed as honourable and made as abundant as the offices of the learned professions, and they must be filled with our own children, made experts in our own schools of science.

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In the desperate struggle for existence, in the present age, it is incumbent upon you to educate each of your citizens to the utmost of his capacity. Believe me, you cannot afford to ignore the needy and the indigent ; let intellectual deficiency, let moral obliquity, but let not poverty, be the bar to the acquisition of knowledge. Resolutely refuse to be frightened by the assertion that a system like this would require immense means. Forget not that education is the one subject for which no people has ever yet paid too much. The more they pay, the richer they become, for nothing is so costly as ignorance, nothing is so cheap as knowledge. Explore the history of civilization, ancient and modern ; you will find that the people who provided the greatest educational opportunities were always the most wealthy, the most powerful, the most respected, the most secure in the enjoyment of every right of person and property. This truth will be a hundred-fold more manifest in the future than it has ever been in the past, as the struggle for existence grows

keener and keener. The very right arm of all future national power will rest in the education of the people. Power is leaving thrones and is taking up its abode in the intelligence of the subjects. Modern science is writing many changes in the long established maxims of economics. Capital no longer patronises labour, but enlightened labour takes capital by the hands and directs it where, when and how it should be invested. Educated industry has taken possession of the inexhaustible stores of Nature and of her forces, is filling the earth with her instruments of elevation and improvement, is bidding kings and rulers, empires and republics obey. The wealth, power, security and success of existing nations are accurately measured by the standards and extent of their educational systems, and those nations possess the highest standards and the most efficient and widely diffused systems of education which have taken the greatest pride in the endowment and advancement of their Universities. Bold, indeed, must be the man, who will venture to characterize these

nations as wasteful, unwise or oppressive upon their people, because they liberally maintain their seats of learning.

—SIR ASHUTOSH MUKERJEE

( *University of Mysore—1918* )

## THE CLOCK OF TIME

AN educated man is not one who lives in petrified illusions but who is released from the burden of inert ideas. He preserves the sense of wonder and curiosity and his mind is fresh and adventurous. The spirit of University is the spirit of youth. . . . . The Greeks had no venerated classics or hoary books to check their free speculation. They never suffered from the weight of the past. Somewhat the same idea underlies the Sanskrit saying : " vimarsa-rûpini vidyâ." The sense of discrimination, the spirit of criticism is the essence of education. The University has to foster the type of mind that does not take the usual for granted, that makes conventions fluid, that does not believe that its ways of thought and life are a part of the eternal order of nature. A mind that is young in spirit has the saving grace of scepticism. It has confidence in its capacity to face the new. If a University

produces men who are low-spirited, who play for safety, care for comfort, are afraid to take any risks, then that University has failed in its essential task. If it takes hold of the young with all the fulness and ardour of their youth and turns them into timid, selfish, conservative men, if it petrifies their ideas and freezes their initiative, the University has failed as a University. It is the duty of man to move on. He is a born adventurer. "Here have we no continuing city but we seek one to come."

It is a common delusion to assume that our young men are free thinking and that they are delivered from the bondage of authority and tradition, that each young graduate is working out a new code and devising a new creed for himself. I wish it were so, but nothing of the kind is happening. The modern mind is singularly servile to its teachers and leaders. It will believe almost anything it is told. It is intellectually timid and prefers to take its opinions from others. Every demagogue is hailed as a newly discovered prophet and the latest

fashion is welcomed as a new revelation. Our young men are not able to resist appeals to their passions and prejudices, and in many cases we find that their voice of reason is hushed and their vision is clouded by the appeal to the selfish claims and interests. Timidity and conservatism are the general habits of mind and they are the greatest dangers to society. The classical age of Greece terminated, as we all know, with a 'failure of nerve.'

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The Clock of Time can neither go back nor stand still. It is impossible for the British statesmen to go back on their past and attempt to rule India by force. Repression cannot stop the growth of legitimate political aspirations, even as violence on our part cannot further it. It is deplorable that some of our young men in their impatience for political freedom are attracted by the cult of violence. Its destructive nature is not properly understood by those who resort to it. If it is allowed to grow, not only will it postpone the day of India's liberation but



will leave behind it a legacy which will make civilized existence difficult. It is our duty to make the path of reason and reconciliation more attractive to them. It will be a great day not only for India and Great Britain but for the whole world if a just settlement is arrived at by which India is content to remain a member of the British Empire, without sacrifice of her pride, self-respect, and freedom of independent nationhood. Great Britain, I dare say, has not forgotten how she lost the North American Colonies and retained the South African Union. India will not refuse to remain a member of the British Empire, if such membership means connection with Great Britain for mutual advantage and not control by Great Britain for her own interests.

The problem is not solved, however, if responsibility for the Government of India is transferred to Indian hands. It is a fond illusion to think that everybody will be happy and contented the moment India obtains freedom to manage her own affairs. Swaraj cannot cure all ills. Referring to

the Reform Bill, Sydney Smith said: "All young ladies will imagine, as soon as the Bill is passed, that they will be instantly married. Schoolboys believe that gerunds and supines will be abolished and that current tarts must come down in price; the corporal and the sergeant are sure of double pay; bad poets will expect a demand of their epics." Simply because Home Rule for India is obtained, we need not think that we will have plenty to eat, enough to drink, good clothes, pleasant homes, good education and sufficient leisure for all. Self-Government does not mean that all heads will become hard and all pillows soft. We cannot make an Utopia to order. The first essential for achieving political freedom as well as for guarding it when attained is a juster social order. We must build a social structure rooted in principles of truth, freedom, and equality. The University men are both the builders and the material of the new structure, and if they go out of the University and enter life imbued with the principles of honesty and adventure, vision, and courage,

they will help us to build the New India which is yet to be.

There are periods in the life of every country when the interests of the whole demand the sacrifice of private claims. The European nations in the Great War lived in one of such periods, when their citizens set aside their individual comforts and interests for the sake of the national well-being. It is not true that such periods occur only when nations are threatened by external enemies. When a flood or a famine overtakes a land, a situation arises when the interests of the whole country dominate those of the individuals who compose it. To my mind, our country today is faced by crisis of the first magnitude. It is not war or revolution or national bankruptcy but internal disruption that is threatening us. The New India which we are attempting to build is being strangled at its very birth by anti-national forces. In the hour of our awakening we find ourselves surrounded by forces which make for our continued bondage. The failure to reach a communal settlement has

had grave reactions. Faith, security, and hope are displaced by a new distrust, anxiety, a new uncertainty. We have lost the spirit of courage and experiment associated with progressive nations. Mighty nations in the past had been doomed to decay, because they could not change in response to changed conditions. History found them useless and swept them aside in its onward march. If we are to preserve ourselves, we must use the lighted torch, the cleansing fire, the spirit that rebels. We must wrestle with the past that oppresses us, the relics of barbarism that threaten our very life, the fantastic notions about elemental facts that militate against decent living. We do things in our daily life which are a disgrace to our humanity. We eat food, wear clothes and enjoy comforts, while those who produce them are dying by degrees in unhealthy surroundings and bad economic conditions. We repress our natural sympathy with those who suffer, because it does not pay us. An acceptance of large-scale injustice is the price we pay for our comforts..

We applaud an aberration which denies human rights to millions of our kith and kin, and, to our lasting shame, we confound it with religion.

Your education has been in vain, if you are not protected from the dangers of dogmatism. No opinion is true simply because it is handed down from the past, and we cling to it with passion. It does not become more true simply because we have it in our power to impose penalties on those who refuse to accept it. The spirit of democracy is opposed to that of dictatorship. It does not matter whether it is of the religious or of the political type. If we are truly democratic, we will understand that it requires all sorts to make a world and we need not think that those who differ from us in their religious views go straight to hell. We must have the humility to admit the value of the contributions which others make, however remote they may be in their inner gifts and mental outlook from us. The tragic incidents of Cawnpore, Dacca, Chittagong, and the anti-national movements show that

we are still mediæval in our mind and outlook, however much we may agitate for a constitution on the twentieth century model. In the middle ages, the church was the recognised custodian of the whole life of man, secular and religious. But if the church lords of modern Europe attempt to continue the same tradition and enact laws regarding the seemly length of a woman's skirt, they will be laughed at; and yet ordinances no less amusing are taken more seriously even by our educated men, and in pursuance of them, we do not hesitate to fight with each other. The priestly classes still occupy a dominant position in our social order or, may I say, disorder. So long as we are unable to resist their influence and continue to think that the caste or the community matters more than the country, we are mediæval in our minds and are unfit for true democracy. If we do not check this growing menace, we will drift back into barbarism. The aspirations and disabilities are common to all classes and communities. If we suffer from insufficient nourishment, lack of due care for health,

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lack of work and rest under healthy conditions, they are not the monopoly of any class or community. Let it not be said, when the history of the freedom movement in India comes to be written, that any section, Hindu or Muslim, Sikh or Christian, betrayed the cause of the country for the sake of its own selfish gain.

We hear on all sides about the revolt of youth. I am afraid I have a good deal of sympathy with this attitude of revolt, and my complaint is that it is not sufficiently widespread. The general tendency to regard our ancient civilization as idealistic and the modern one as materialistic is not the expression of revolt but of reaction. It is a specious rationalization in defence of our conservatism. There is nothing idealistic about disease or poverty, nothing spiritual in a system that uses human beings as beasts of burden. There is nothing materialistic about the application of science to the relief of human distress or the promotion of human happiness. The future seems to be with the youth who revolt against a corrupt

social order and religious fanaticism. Those who are indifferent, when the situation is so grave, are guilty of cruelty. Injustice thrives on the indifference of the people. The bad employer, the unjust law, the corrupt leader, the false teacher thrive, because they have never been challenged. The unjust prevail because those who have a sense of justice suffer from inertia. If you have the imagination to visualize the amount of suffering, physical and mental, which a half-clothed and half-starved people stand for, you cannot be indifferent.

The spirit of revolt against the wrongs of society is not to be confused with indiscipline or intolerance. It is quite consistent with deep inward courtesy and a consideration for the feelings of others. We need not surrender fundamental good manners which are essential in every form of civilized society.

—SIR S. RADHAKRISHNAN

*(Lucknow University—1931)*



## ON THE BRINK OF A CYCLIC CHANGE

I HAVE often felt that the full significance of liberal education is not always well grasped in this country. Nothing, indeed, can be more pathetic than to meet men who have received University education, unable to rise above their cramped surroundings, who are afraid to think and act for themselves, whose minds are enchained to the unrecallable past, men with no adequate perception of the great forces which are shaping the destiny of the world and with no desire to adjust themselves to the changed times. To them, indeed, any change would seem to be anathema; they think that their ancestors have said the final word on every conceivable subject and that we must recognise in all humility our infinite inferiority to those that lived in half-forgotten times. The best thing we can do, according to them, is to stick to what has been, lest we should be washed away to some strange unknown shore.

They are like men living engulfed in the ruins of an ancient beautiful city, fascinated to the spot by the remnants of the great walls and pillars and arches covered with lichen and moss, the place overgrown with rank weeds and strewn with stagnant pools and poisonous marshes; a few roofs still intact and a few treasures peeping out of the vast debris—the inhabitants content with such meagre substance as can be wrung from stray clearings, while beyond lie stretched before them vast and rich continents stored with all that gives life and strength, waiting for the advent of enterprise and labour. To such men, I would say, take the treasures that are still left and carry them to the wide open health-giving virgin country and build and plant anew. But it would seem that the call of the dead is to them irresistible and they have no ear for the cries of the future generations.

I am the last person to deprecate that sentiment of love and reverence for the past which is implanted in every healthy nature and it is but natural that we should resent

with all our might, any disparagement of our country and of our ancestors as an insult to the most sacred part of our own beings. I may observe in this connection that Sir John Woodroffe rightly earned the gratitude of the people by his recent vigorous refutation of the many unjust aspersions made on India and the Indians by a foreign critic.

But it is poor homage to one's forefathers to allow those conceptions and usages of society, which, however justifiable in ancient days, are, in the present circumstances, fraught with mischief to the commonweal, to lie as a permanent barrier athwart the path of progress. No doubt, emancipation from old traditions and customs, though obviously harmful, cannot be achieved all at once, so long as the surroundings are unprepared for such social changes. But it is the sacred duty of men educated in a modern University to undertake the essential task of social reformation.

One, however, looks in vain in India of the present day, for any sign of a truly

liberal movement. Where do we find here any body of thinkers, writers, and preachers like those of Europe who by their bold, free and earnest writings and speeches brought about those great reform movements in all departments of social life which have so considerably freed modern Europe from the trammels of blind tradition? And, as it is well-known, it was mostly in the Universities that these momentous movements found their earliest and most eloquent exponents.

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The most serious obstacle in the way of reforms is a certain attitude of complacency and satisfaction with the existing order of things, as we have inherited it from the past. This attitude now and then finds expression in various forms and sometimes it is quite militant and violent.

Men of this temperament will tell you that our ancestors were great men, greater than the best men of the present day, and therefore whatever they practised or sanctioned is good enough and cannot be improved upon.

The fallacy of such an argument is apparent and I will demonstrate it by an illustration or two. For instance, in the reign of Queen Elizabeth, which by some is called the Golden Age of English History, flourished England's greatest geniuses—Shakespeare, and Bacon, also Raleigh, Drake and other men who showed the way of that commercial and colonial enterprise which led to the foundation of the British Empire. But I doubt if there are any sane Englishmen who would like, on that account, to take to sedan chairs and stage coaches in substitution for motor cars, railways and aeroplanes, or to the Elizabethan ideal of social life in which the "gentleman", devoted to ballad and sonnet-making, to duels and cock-fighting, was the only person worthy of consideration. Again, there has been no greater hero in England than Nelson and few more decisive battles than that of Trafalgar. But do you think any Englishman would have considered it a sane proposition in 1914 that Britain should fight Germany with sailing boats built on the model of Nelson's *Victory*?

Yet, there are people who talk as if India is going to career through the twentieth and succeeding centuries with the outlook, the institutions and the equipment of two thousand years ago.

Then, we are often told that the genius of the East is different from the genius of the West and sneers are levelled at those who would imitate the methods and ways of the West. Now, is imitation really a vice to be condemned, assuming of course that it is of what is good and serviceable? Far from that; it is in fact a very valuable human faculty and that is why it is such an universal trait of human nature. Just as imitation is with the child a means of developing his nascent faculties, so it is also with communities; for the whole history of civilization will show that imitation and adaptation have been powerful instruments of its growth. When I was a student in England thirty years ago, I often heard Englishmen scoffing at the Japanese students that used then to go there in large numbers: "See those little fellows, how they imitate us!" Now they are

looked up to as a powerful and civilized nation.

When we are advised that Indians should adhere to their usages and institutions and shun those of the West, our philosopher friends or our critics seldom condescend to particulars. I should ask them, "Do you mean that we must hold on for ever to customs such as the caste or the seclusion of women, enforced widowhood or child marriage and close our minds against all ideas and thoughts coming from the West, eschew modern arts, sciences and appliances of life and go on being content with poverty, disease and all the miseries of a crippled life; that we should adhere to our individualistic or family ideals and not strive after any large conception of social life or civic duty?" So put, I have no doubt, the answer will be a repudiation of the suggestion, for these are really fundamental matters in which there is no room for difference of opinion. If all that is meant, however, is that changes should not be overhasty and forced, but that they must be adapted to the circumstances,

here again, there should be no difference of opinion.

But the goal must be kept steadily in view. There should be no hesitation in taking any measures that would advance us nearer to it and we must be prepared to face inconveniences and sacrifices which are the inevitable concomitants of transition into a new order of things. Nowadays with rapid and world-wide inter-communications, social upheavals cannot be put off much longer, but if the educated men and those who belong to the leading classes of society are sincerely sympathetic and earnest in uplifting the masses and they take wise and timely measures for filling the gulfs that divide one class, sect or caste from another, and if the economic and social problems are solved by a genuine brotherly sympathy and love, then India may accomplish her social evolution without such convulsions born of hatred as are now causing so much anxiety in Europe. The whole world is on the brink of a cyclic change and if our educated men are far-sighted, they will,



instead of trying to dam the current with piles of mud and sticks, dig ample channels through which the energy can be utilised for making human society richer and better.

They must adopt as the motto of their lives the true social maxim that this life must be made more and more worth living for all classes and conditions of men. Nay, all artificial barriers must in time be removed so that the age of that brotherhood and equality of man which all great founders of religion dreamt of, may be brought nearer, by a few degrees.

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If you stretch your vision but a little into the future, and if all you care and concern be not for your immediate personal ease, you will no doubt, realise that, by helping the State in its beneficial activities and by ameliorating the condition of the people around you, you will be making the lives of your children and grandchildren, and perhaps your own, far more comfortable and happy than if you earned twice the income for the time being. Besides, to a

truly educated man, can there be a purer and greater source of happiness than the service of his State and the people?

Take it from me that at least before the war-conditions supervened, a man could live in Europe more comfortably, a more healthy and a fuller life with, say, an income of 100 rupees a month, than in India. Why? —because there is in Europe far more of corporate effort and organization, and therefore the strain on each individual is much less. For instance, locomotion in London with its innumerable tubes, railways, buses and tramways and taxis is far cheaper and easier than in Bangalore, Madras, Bombay or Calcutta or in any other city in India. Then there is very little scope here for large mansions or hotels where a number of people can live together in well-appointed rooms served by common service. In fact, the habits and ways of the people and the existing social arrangements are not economically suitable for a comfortable healthy standard of living for persons of small incomes. Then, look at the condition of

the poor and all that it signifies in appalling mortality, steady decline of vitality, the spread of famine and pestilence. Is it difficult for you to realise that the country has reached a critical stage and that you must change your outlook and your methods, get rid of as many obsolete notions as possible, and, as fast as you can, set about organizing society, for all the various kinds of necessary communal work, such as industrial development, education, social reformation and sanitation?

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Start on your life with as little personal and domestic burden on your shoulders as possible. You will, then, find that your earning capacity will greatly increase and you will at the same time be in a more favourable position to render valuable service to the State. Keep your breasts always filled with courage and faith; hold up your heads in whatever position you are placed.

—SIR ABDUL RAHIM,

*(University of Mysore—1919)*

## THE DANGEROUS PAST

THE truth is that we, the British Government in India, the English in India, have for once in a way founded an Institution full of vitality; and by this University and by the other Universities, by the Colleges subordinate to them, and by the Department of Education, we are creating rapidly a multitudinous class, which in the future will be of the most serious importance for good or for evil. And so far as this University is concerned, the success is not the less striking, because it is not exactly the success which was expected. It is perfectly clear, from the language which Lord Canning once employed in this place, in the early days of this University, that the institution, which he expected to come into being, was one which resembled the English Universities more than the University of Calcutta is likely to do for some time to come. Lord Canning's most emphatic words occurred in a passage, in which he

said that he hoped the time was near when the nobility and upper classes of India would think that their children had not had the dues of their rank, unless they passed through the course of the University. Now, there is no doubt that that view involved a mistake. The fact is, that the founders of the University of Calcutta thought to create an aristocratic Institution; and, in spite of themselves, they have created a popular Institution. The fact is so; and we must accept it as a fact, whatever we may think of it. But now, after the fact, now that we are wise by experience, it is not difficult to see that hardly anything else could have occurred. Gentlemen, it seems to me utterly idle to expect that, in a virgin field,—in a country new to all real knowledge—in a country in which learning, such as it was, being the close monopoly of a hereditary order, was in exactly the same position as if it did not exist, or existed at the other end of the world—it seems to me idle to expect that the love of learning would begin with the wealthy and the powerful. To suppose

this, is to suppose that those who have no acute spur to exertion would voluntarily encounter that which, in its first beginnings, is the most distasteful of all exercises. Before you can diffuse education, you must create the sense of the value of it ; and it is only when the beauty of the results is seen, when their positive and material importance is seen, and they get to be mingled with all the graces of life, that those who can do without knowledge begin to covet and respect it. There is nothing more certain than that the English Universities in their origin were extremely popular institutions. Even if we could not infer the fact from the crowds which flocked to them, from the mere fact of the multitude, it would be perfectly plain from the pictures of University life preserved in the poetry of Chaucer, that the early students of Oxford and Cambridge were children of the people. And, gentlemen, the object of those students was exactly that which is sometimes imputed to our students, as if a censure was intended. It was simply to get on in life ; either to enter

the Church which was then the only free field in Europe, or, a little later, to get into one of the clerkly professions that were rising up. But it was the example of the educated classes, the visible effects of education on manners and on material prosperity and its growing importance in politics, which first attracted the nobility. Their first step was not to educate themselves. The first sign of interest which they showed was in the munificent endowments which they began to pour in upon learned Institutions; and their next step was probably to engage learned men for the education of their children. But it was very slowly, and after much temporary reaction, that that state of things was at last reached, to which Lord Canning pointed, and under which it is undoubtedly true that the English nobility do put their children through the Universities, unless they have chosen a profession inconsistent with academical training. But nothing could be more erroneous than to suppose, that even now Oxford and Cambridge are purely aristocratic institutions.

Their endowments are so munificent, and their teaching nowadays so excellent, that membership in them is profitable, and therefore popular; and although noblemen do unquestionably compete there on equal terms with others, the condition of such competition is the existence of a class prompted by necessity or ambition to keep the prestige of learning before the eye. Lord Canning himself, no doubt, belonged to a class eminently characteristic of the English Universities. He was a nobleman who worked hard at Oxford, when he might have been idle. But the brilliant and illustrious statesman who was Lord Canning's father belonged to a class even more characteristic of them—a class which, by the lustre it receives from learning and again reflects back on it, stimulates men of Lord Canning's order, men some of whose names are not unknown to India,—Lord Ellenborough, Lord Dalhousie, and Lord Elgin,—to follow its laborious example.

Gentlemen, I have admitted that we undoubtedly are creating a class of serious



importance to the future of India, and of course the peculiarities and characteristics of that class are objects of fair criticism. One of the criticisms on this University, not uncommonly heard, that it has failed to conciliate the Native nobility, seems to me to be founded on a false estimate of past history, and therefore a false calculation of probabilities for the future. There are other objections. Some of them I do not purpose to notice, because they are simply vulgar. When, for example, it is said that the Native graduates of this and other Indian Universities are conceited, I wonder whether it is considered how young they are, compared with English graduates, how wide is the difference which their education makes between them and their fellow-countrymen, and therefore whether some such result might not to some extent be looked for in any climate or latitude. Certainly, the imputation which is sometimes made, that education saps the morality of the Natives, would be serious if it were true. But, not to speak of its being paradoxical on the face

of it, it is against all the evidence that I (or anybody else) have been able to collect. At all events, in one department of State, with which I have reason to be acquainted, it is almost a maxim governing promotion, that the better educated is a candidate for judicial employment, the less likely is he to be tainted with that corruption which was once the disgrace of the Indian Courts.

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If I had any complaint to make of the most highly educated class of Natives,—the class I mean which has received the highest European education, a class to which our University has hardly as yet contributed many members (because it is too modern), but to which it will certainly make large additions one day—I should assuredly not complain of their mode of acquiring knowledge, or of the quality of that knowledge (except that it is too purely literary and not sufficiently scientific,) or of any evil effects it may have on their character, or manners, or habits. I should rather venture to express disappointment at the use to which they

sometimes put it. It seems to me that not seldom they employ it for what I can best describe as irrationally reactionary purposes. It is not to be concealed, and I see plainly that educated Natives do not conceal from themselves, that they have, by the fact of their education, broken for ever, with much in their history, much in their customs, much in their creed. Yet I constantly read, and sometimes hear, elaborate attempts on their part to persuade themselves and others, that there is a sense in which these rejected portions of Native history, and usage, and belief, are perfectly in harmony with the modern knowledge which the educated class has acquired, and with the modern civilization to which it aspires. Very possibly, this may be nothing more than a mere literary feat, and a consequence of the over-literary education they receive. But whatever the cause, there can be no greater mistake, and, under the circumstances of this country, no more destructive mistake.

Now I would not be understood to complain of the romantic light in which

educated Hindus sometimes read their past history. It is very difficult for any people to feel self-respect, if they have no pride in their own annals. But this feeling, which I quite admit to be healthy when reasonably indulged, becomes unwholesome, and absurd too, when pushed to the extravagant length to which I sometimes see it driven here. There are some educated Native gentlemen who seem to have persuaded themselves, that there was once a time in India in which learning was more honoured and respected, and when the career of a learned man was more brilliant, than in British India and under British rule. They seem to believe, or they try to believe, that it was better to be a Brahmin or a scribe attached to the Court of some half-mythical Hindu king, than to follow one of the prosaic learned professions which the English have created. Now, thus much is certain. Although there is much in common between the present and the past, there is never so much in common as to make life tolerable to the men of the present, if they could step

back into the past. There is no one in this room to whom the life of a hundred years since would not be acute suffering, if it could be lived over again. It is impossible even to imagine the condition of an educated Native, with some of the knowledge and many of the susceptibilities of the nineteenth century—indeed, perhaps, with too many of them—if he could recross the immense gulf which separates him from the India of Hindu poetry, if indeed it ever existed. The only India, in fact, to which he could hope to return—and that retrogression is not beyond the range of conceivable possibilities—is the India of Mahratta robbery and Mahomedan rule.

I myself believe that European influences are, in great measure, the source of these delusions. The value attached in Europe to ancient Hindu literature, and deservedly attached, for its poetical and philosophical interest, has very naturally caused the Native to look back with pride and fondness on the era at which the great Sanskrit poems were composed and great philosophical

systems evolved. But unquestionably this tendency has its chief root in this,—that the Natives of India have caught from us Europeans our modern trick of constructing by means of works of fiction, an imaginary past out of the present, taking from the past its externals, its outward furniture, but building in the sympathies, the susceptibilities, and even (for it sometimes comes to that) the knowledge of the present time. Now this is all very well for us Europeans. It is true that, even with us, it may be that too much of the sloughed skin of the past hangs about us, and impedes and disorders our movements. At the same time, the activity of social life in Europe is so exuberant, that no serious or sustained disadvantage arises from our pleasing ourselves with pictures of past centuries, more or less unreal and untrue. But, here, the effect of such fictions, and of theories built on such fictions, is unmixedly deleterious. On the educated Native of India the Past presses with too awful and terrible a power for it to be safe for him to play or palter

with it. The clouds which overshadow his household, the doubts which beset his mind, the impotence of progressive advance which he struggles against, are all part of an inheritance of nearly unmixed evil which he has received from the Past. The Past cannot be coloured by him in this way, without his misreading the Present and endangering the Future.

A similar mistake is committed by educated Natives, when they call in ingenious analogies and subtle explanations to justify usages which they do not venture to defend directly, or of which in their hearts they disapprove. I am not now referring to some particularly bad examples of this, though doubtless one does sometimes see educated Native writers glorifying by fine names things which are simply abominable. But I allude to something less revolting than this. There are Native usages not in themselves open to heavy moral blame, which every educated man can see to be strongly protective of ignorance and prejudice. I perceive a tendency to defend these,

sometimes on the ground that occasionally and incidentally they serve some slight practical use, sometimes because an imaginative explanation of them can be given, sometimes, and more often, for the reason that something superficially like them can be detected in European society. I admit that this tendency is natural and even inevitable. The only influence which could quite correct it, would be the influence of European ideas conveyed otherwise than through books; in fact through social intercourse. But the social relations between the two races, at least of India, are still in so unsatisfactory a condition, that there is no such thing, or hardly such a thing, as mixed Native and European society. A late colleague of mine, Sir Charles Trevelyan, thought that things in this respect were worse when he was lately here than when he was first here. When he was first here he saw educated Natives mixing on equal terms with educated Europeans. But when he came out a second time to India, there was nothing of the kind. But perhaps that



happier state of things was caused by the very smallness of educated Native 'society. As educated society among Natives has become larger, it has been more independent of European society, more self-sufficing; and, as is always the case under such circumstances, its peculiarities and characteristics are determined, in part, by its least advanced sections. But I must impress this on you that, in a partnership of that kind, in a partnership between the less and more advanced, it is not the more advanced but the less advanced, not the better but the worse, that gains by glossing over an unjustifiable prejudice, a barbarous custom, or a false opinion. There is no greater delusion than to suppose that you weaken an error by giving it a colour of truth. On the contrary, you give it pertinacity and vitality, and greater power for evil.

I know that what I have been saying can hardly have much significance or force for the actual graduates of this University. There are few of them who can be old

enough to be exercising that influence, literary or social, of which I have been speaking, and to which their countrymen are so amenable. But hereafter they may have occasion to recall my observations. If ever it occurs to them that there was once an India in which their lot would have been more brilliant or more honorable than it is now likely to be, let them depend upon it they are mistaken. To be the astrologer, or the poet, or the chronicler of the most heroic of mythical Indian princes (even if we could suppose him existing) would be intolerable even to a comparatively humble graduate of this University. They may be safely persuaded that, in spite of discouragements which do not all come from themselves or their countrymen, their real affinities are with Europe and the Future, not with India and the Past. They would do well, once for all to acquiesce in it, and accept, with all its consequences, the marvellous destiny which has brought one of the youngest branches of the greatest family of mankind from the uttermost ends of the earth to

renovate and educate the oldest. There is not yet perfect sympathy between the two, but intellectual sympathy, in part the fruit of this University, will come first, and moral and social sympathy will surely follow afterwards.

—SIR HENRY MAINE

(*University of Calcutta—1866*)

## A NEW OUTLOOK

It has often been cast as a reproach against our students that too many of them take to law. But it ought to be remembered that it is not their fault but their misfortune that they do so. What is the alternative open to them?

At one time in Japan an unduly large number of young men used to take to the profession of law. The Bar was soon overcrowded. Subsequently a Faculty of Commerce was started. Commerce was encouraged. Banks were started and many of the young lawyers left the Bar and took up commercial careers and thus served both themselves and their country.

It is the greatest condemnation of the present system—it is tragic—that after twenty years of school and university education an Indian youth should not be able to earn a decent living to support himself, his wife, and children and his parents. The system

is radically wrong and requires to be greatly altered. The whole atmosphere has to be changed. The education of the child has to begin from the time when he comes into the womb of his mother. For this young men and young women have to be educated before they become parents. Look at England again. There the mother is educated, the father is educated, the neighbours are educated. Almost every one has received the benefit of schooling. Educational institutions and activities greet one in every direction. The newspaper and the book are in everybody's hand. The desire to learn, to read, to know is stimulated in every conceivable way. It has become ingrained in the minds of the people. Education has become a necessary of life. An attempt has been made, and it has largely succeeded, to provide it for all stages from the cradle to the grave. It is in such an atmosphere that an English child is born and brought up. He is carefully looked after in the nursery school, the primary school, the secondary school and the technical school. When he

leaves the school finally, he is fit for, and is helped to get, a suitable job. If he enters the University, he enters it well prepared to pursue higher studies at the University, buoyant with hope and ambition. Place the Indian student under similar conditions, give him a fair chance, and he will not be beaten by the youth of any country on earth.

There is no end to the difficulties which beset the path of an Indian student at present. But if I may say so, the greatest of them all is that the medium of instruction is not his mother-tongue but a most difficult foreign language. In no other part of the civilized world is a foreign tongue adopted as the medium of public instruction. In our Anglo-Vernacular schools and high schools the medium of instruction is generally English. Though in some provinces the use of the vernacular is permitted as the medium of instruction and examination in non-linguistic subjects, the use of English is yet quite general. A child begins to learn English when he is barely seven years old, and from that time the study of his mother-tongue is

neglected. It occupies a second place. It begins to be regarded as of inferior value and is not much cared for. The result is that from that time until a student leaves the school too much of his precious time is spent in acquiring familiarity with a difficult language as a mere medium of instruction, a language the spelling of which might make a foreigner go mad, as Gladstone once observed. It is difficult to calculate the amount of the loss of time and effort and money which is thus inflicted upon the people of India. The same course is pursued in the college. And yet any educationist will tell you that a very small percentage of our youngmen are able to express themselves correctly in English. If I may speak of my personal experience, I may tell you that I began to learn English when I was only seven years old. I have been learning it and using it for sixty-one years now. I have used it a good deal. But I frankly confess that I am not able to use it with half as much confidence as I am able to use my own mother-tongue. I have had the

privilege of the personal acquaintance of most of the great Indian scholars and public men of the last half a century. A good many of them won the admiration of Englishmen for speaking and writing English as they did. But I mean no disrespect to them when I say that very few of them would have claimed that they could use English with the same correctness and ease with which an average educated Englishman used his mother-tongue. What then does this extensive use of English in our schools and public offices and bodies mean? It means a tremendous waste of the time and energy of our people. What is worse still is that with all the expenditure it involves, the knowledge which an average Indian youth acquires of English is poor and insufficient for his purposes. It is so poor that it often prevents him from acquiring a thorough knowledge of the subjects he studies through its medium, and from expressing in it what of such knowledge he has acquired. His knowledge of the subject cannot be as good as the knowledge which an English lad who receives



education through his mother-tongue acquires of the same subject. The Indian youth is hampered both in thinking and in expressing himself. He is placed at a disadvantage. National education cannot therefore be raised to the right level of excellence until the vernacular of the people is restored to its proper place as the medium of education and of public business.

I do not under-estimate the value of the English language. I frankly acknowledge that its knowledge has been of great use to us. It has helped the unification of public administration in all parts of India. It has also helped to strengthen national sentiment. I concede that it is or is on the road to become a world-language. I would advise every educated Indian who wishes to proceed to a University or to go abroad for higher education, to acquire a knowledge of this language and also of German or French. But we should encourage the study of English only as a second language, as a language of commerce with men, of practical business usefulness. We should not allow it to

continue to occupy the supreme position which it occupies today in the system of our education and our public administration and in the business world. It is impossible to calculate the full extent of the loss which the disregard of our vernaculars has inflicted upon our people. We should take early steps to check it. If there be any who think that our own vernacular should not be used as the medium of higher education and public business because it is not as highly developed today as English is, let me remind them that this very English language, which now possesses a literature of which every Englishman is justly proud, was neglected and contemned in England itself, until a few centuries ago. Up to the middle of the fourteenth century French was taught in England to the exclusion of English. It was only towards the end of the fourteenth century that the people of England began to use the English tongue in their schools, courts and public offices.

The result of this simple natural change was that within about two centuries of it,

Shakespeare, Milton, and a host of poets and writers built up a glorious literature, the most important monument of which is the English version of the Bible, the noblest storehouse of the English tongue. Imagine what the loss of the English-speaking world would have been if English had continued to be neglected as it was till 1382. Similarly, who can calculate the loss which India has suffered because Hindi and the other Indian vernaculars have not received the attention they deserved and their literatures have not been developed to the extent they could have been developed as the media of national education and communication.

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That the education system which is in vogue in India is unsuitable to our national and cultural needs, hardly needs saying. We have been blindly imitating a system which was framed for another people and which was discarded by them long ago. Nowhere is this more forcibly illustrated than in the education of our women. We are asking our girls to pursue the same courses which

are prescribed for our young men, without defining to ourselves the results which we desire to flow from their education.

The education of our women is a matter of even greater importance than the education of our men. They are the mothers of the future generations of India. They will be the first and most influential educators of the future statesmen, scholars, philosophers, captains of commerce and industry and other leaders of men. Their education will profoundly affect the education of the future citizen of India. The *Mahabharata* says: "There is no teacher like the mother." We must therefore define the goal of their education and take counsel together and obtain the best advice as to what courses will most suit them, how we shall secure to them a good knowledge of our ancient literature and culture and combine with it a knowledge of modern literature and science, particularly biological science, of art and painting, and of music, how we shall secure the physical, intellectual, moral and spiritual upbuilding of the

womanhood of the country. Do we want to rear up women of the type of Savitri and Arundhati, Maitreyi and Gargi, Lilavati and Sulabha of old, or of the type of administrators like Ahalyabai, or of the type of the brave fighter Lakshmi Bai of Jhansi, or women who will combine the best characteristics of the women of the past and of the present, and who will be qualified by their education and training to play their full part in building up the New India of the future? These and similar questions will demand consideration before a national programme for the education of our women will be settled. Statesmen and scholars shall have to sit together to discuss and recommend such a programme.

—PANDIT MADAN MOHAN MALAVIYA  
(*Benares Hindu University—1929*)

## THE HARMONY

"LET knowledge grow from more to more," sang a great poet, and another who travelled over the great countries of the East, and came from Persia to India in the thirteenth century, Saādi, did not think it too much to commend that one should traverse the Earth in its pursuit. And in a yet earlier period, knowledge was conceived as synonymous with religion, and Vidya and Veda were based on the same idea of wisdom and truth ; and the Law of Life, of both action and ideals, of contemplation and conflict, was regarded as an expression of the manifestation of the Universe. Those whose privilege it is to guide and control the education of the youth of the country today, are faced once more with the same problem amidst the newer surroundings of life,—the harmony of thought, word and deed, of matter and mind, the real and the ideal. The relation of learning to livelihood in a scheme of modern

Education is akin to the relation of Beauty to Utility in Art, and Charity to Salvation in Religion; and while in all ages and countries the ideal has always been regarded as supreme above the actual, there is perhaps no country in the world where a theory of life, perfected through many cycles of thought and applied to all kinds and conditions of men, has triumphed over the limitations of actual, and in its triumph succeeded in achieving its own fall, as in India. Matter has been divorced from Mind; the hand from the head, and both from the heart; and the student and the man of the world have been content to receive or to express an opinion more than to feel and act. Thus, while the average Indian mind has been satisfied in contemplating the glories of the past, the world has gone ahead, and the march of science has changed the outlook of man on life; for modern science is not a mere theory or speculation but also industry and art. This country also is feeling the shock of times, and the problem of vocational education is

but another phase of the application of the theory of knowledge to the art of life.

Education in this country, both higher and secondary, has for many years been limited to exercise of the mind; but it is mind separated from the sense of the eye and the ear, of touch and taste and smell; and the knowledge that the student acquires is not the image but the echo of truth stored up in the memory. It is this which calls for a change. University education is rightly regarded as the culmination of one stage in life, when the student, having acquired the principles of knowledge and tested their applicability, within certain limits, to the conduct of life, passes out into a wider arena to test his knowledge, try his strength and temper theory with practice; and it is essential, therefore, that while the scope of a University should extend to all knowledge, its bearings on the actualities of life should never be ignored. Thus, on the one hand, while the object of a University is to instruct, enlighten and refine the minds of its alumni through Literature or History or Philosophy,



it seeks to bring them into closer touch with the problems of social life through\* Economics and Politics, whose application to the actual work-a-day world is made through Mathematics and Science, pure and applied; and it is in the growth of scientific spirit in the University that I look forward to the development of its future; a spirit which would reconcile the known and the unknown, the real and the ideal, matter and mind.

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Education is as wide as life itself; its scope as vast and its end as multifarious. You are living today in the making of a newer life: and the dawn of a newer hope is bright over the horizon of the country. But its light is the radiance of knowledge deepening into the glory of the day of wisdom and truth. It is the darkness of ignorance that has overshadowed our history through many years, weakening, dividing and disintegrating the very fabric of our life. The power of thought and the energy of intellect are both creative and destructive when the end it pursues is contrary to its law. It is

reason that builds; it is unreason that breaks; and there never was a time in the history of our country when it stood in greater need of men of character, determination and knowledge. Youth with its creative energy and intellect is a tower of strength and a treasure of hope; and thus it is that you are the makers of the future of your country.

The greatness of a people lies not in the might of its armaments, but the creative power of thought, resulting in many and mighty deeds. Greece in its perfection of Beauty softened the heart of Europe; Rome in the might of its Law conquered the pride of the barbarians when its own arm was mingled with dust; and the treasure of Truth, that lies buried in the past of this country, yet lives to give consolation to the soul; and it is out of the same power of thought that a New India will arise uniting the old with the new, the East with the West, transcending the bounds of colour and creed, making man realize that he is made not only in the image but the essence of God.

A College and a University is but a miniature of life; and many of the problems you will have to solve would be similar to those you have attempted in the classroom, in the laboratory or the dining hall, in the midst of your teachers or your fellow-students. Knowledge breeds self-respect and courage and tolerance; and if only you apply the same standards to life that you have learned in the University, many of the difficulties in the way of rebuilding the life of modern India would cease to exist. Self-reverence, Self-knowledge, Self-control, these three alone can lead to sovereign power—and if you realize this truth in the facts of common life, you will achieve your most cherished dreams, build up your body, enlarge your mind, and grow to the full stature of your ideals. Think as scholars and act as men—

“ Where the mind is without fear and the head is  
held high ;

Where knowledge is free ;

Where the world has not been broken up into fragments  
by narrow domestic walls ;

Where words come out from the depth of truth

Where tireless striving stretches its arms towards perfection ;  
Where the clear stream of reason has not lost its way  
into the dreary desert sand of dead habit ;  
Where the mind is led forward by Thee into ever-widening  
thought and action ;  
Into that heaven of freedom, my Father, let my Country  
awake."

—DR. SIR HARI SINGH GOUR

*(Delhi University—1926)*

## GOD AND MAN ARE ONE

WHO does not remember how the famous Madura Sangam, as highest honour, tied round the head of a greatly learned man a fillet—like the laurel crown of Greece—placed him on a platform supported on poles, borne on the shoulders of men of learning, sometimes a king among them, and carried him in procession along the royal roads? In these days in which Indian women are recovering their ancient position, it may be worthwhile to note that not only do we come across the names of learned women, but that, as Professor S. Krishnaswami Aiyangar tells us :

A ruler of Tanjore, poet, musician, warrior and administrator, did extraordinary honour to a lady of the Court by name Ramachandramba, who composed an epic on the achievements of her patron, Raghunatha

Nayaka of Tanjore. It appears she was a poetess of extraordinary powers, who could compose with equal facility in eight languages, and was accorded the honour of Kanaka-Ratna Abhisheka (bath in gold and gems). She was, by assent of the Court, made to occupy the position of the 'Emperor of Learning' *Kavita Sarvabhauma*.

That such honour was no ephemeral thing in India, we may see if we recall the scene in the Royal University of Vikramasila, ten centuries later (founded by King Dharmapala of Gauda). When the University had gathered together to lend their Principal to Tibet, to bring about a revival of Buddhism there, the Tibetan envoy describes the waiting, and is eager to see the Sage, and he enquires whether one venerable Lama after another is not he. The Raja came "and took an exalted seat," but no monk rose to greet him. "When all the seats were filled up, there came Jovo Atisa, the Venerable of venerables, in all

his glory, at whose sight the eyes felt no satiety."

Thoroughly do I believe the maxim, spoken by Professor Sidgwick to his University undergraduates: "If you would know what India can do, you must know what India has done in the past." You have here, in the shaping, a young University, to be moulded by an Indian Ruler and Indian men of learning into what shape they will. Will you, I venture to ask you, make it only a copy, an imitation of Western Universities, or will you lift your eyes to the Universities born on the Indian soil, breathing the Indian air, nourished by Indian traditions, and then set an example so inspiring that every great Indian State shall follow the example that you set, the example of the Ashramas and Sangams of the Hindu, the Viharas of Buddhist, the Madrasahs of the Muslims?

Even in such a record as *The Encyclopædia Britannica*, may be found an acknowledgment of the value of indigenous education in India, though not recording

the splendour of its achievements. After mentioning the fact that "the existing system of education in India is mainly dependent upon the Government, being directly organized by the State, at least in its higher departments," the writer proceeds :

At no period of its history has India been an altogether unenlightened country. The origin of the Deva-Nagari alphabet is lost in antiquity, though that is generally admitted not to be of indigenous invention. Inscriptions on stone and copper, the palm-leaf records of the temples, and, in later days, the widespread manufacture of paper, all alike indicate, not only the general knowledge, but also the common use of the art of writing. From the earliest times the caste of Brahmanas has preserved, by oral tradition as well as in manuscripts, a literature unrivalled alike in its antiquity and in the intellectual



subtlety of its contents. The Muhamadan invaders introduced the profession of the historian, which reached a high degree of excellence, even as compared with contemporary Europe. Through all changes of Government vernacular instruction in its simplest form has always been given, at least to the children of respectable classes, in every large village. On the one hand, the Toles, or seminaries for teaching Sanskrit philosophy at Benares and Nadiya, recall the schools of Athens and Alexandria; on the other, the importance attached to instruction in accounts reminds us of the picture which Horace has left of a Roman education. Even at the present day, knowledge of reading and writing is, owing to the teaching of Buddhist monks, as widely diffused throughout Burma as it is in some countries of Europe. English efforts to stimulate education have ever been most

successful, when based upon the existing indigenous institutions.

This is too much forgotten. Therefore I ask you to wander with me for a short space in the forests of the Ashramas, the exquisite gardens of the Viharas, and let us see whether they do not present something that we may learn to utilise. We may consider the higher education in Ancient, Middle and Modern India, the Vaidic, the Buddhistic and the Muslim periods.

Dr. Rabindranath Tagore has, in his *Tapovana*, a striking passage on learning in Ancient India :

A most wonderful thing that we notice in India is, that here the forest, not the town, is the fountain-head of all its civilization.

Wherever, in India, its earliest and most wonderful manifestations are noticed, we find that men have not come into such close contact as to be rolled or fused into a compact mass. There, trees and plants, rivers and lakes,

had ample opportunity to live in close relationship with men.

In these forests, though there was human society, there was enough of open space, of aloofness; there was no jostling. Still, this aloofness did not produce inertness in the Indian mind; rather it rendered it all the brighter. It is the forest that has nurtured the two great Ancient Ages of India, the Vaidic and the Bnddhistic.

As did the Vaidic Rishis, Lord Buddha also showered His teaching in many woods of India. The royal palace had no room for Him; it is the forest that took Him into its lap. The current of civilization that flowed from its forests inundated the whole of India.

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It was natural that a foreign merchant trading company, intent on gains, should not trouble itself about the education of the

people of the country, except for their own purposes? The enquiry of 1814 was due to the fact that the renewal of their Charter by Parliament was conditioned by their setting aside a lakh for educational purposes. They wanted, however, English-speaking subordinate officials merely, and did nothing for the languages of the country. Deprived of all support given by Hindu and Muslim Courts, higher education in Sanskrit, Arabic, Persian and Hindi languished, and the loss of common land starved popular education to death. Nothing changes the state of a nation so rapidly as the education or non-education of two or three generations. When Sir Charles Wood in 1854 introduced, and Government patronised, English-speaking schools, the masses of the people rapidly sank into ignorance. Education, in every country, must be given to the masses in their own tongue. The want of it has made India admittedly the most ignorant country in the civilized world. There is a stratum of highly educated people, and huge masses of uneducated.

Matters are, however, improving, and the Indian languages are at last beginning to come into their own.

The fundamental reform needed in the schools is the teaching of all subjects in the mother-tongue, and English as a second language in the Middle and High Schools, *modern* English, largely taught by conversation, by much reading aloud of interesting books, stories and short recitations. Indian history, written by Indians, must be studied, to arouse and cultivate civic emotion and broad-minded patriotism. The study of literature belongs properly to the Universities, and is the material of culture rather than of education.

To restore the village community with the village school, the village industries, a right system of landholding and, where necessary, irrigation—these are tasks for Rulers and the Statesmen. But the work of a University is to prepare the young men and women of the nation to take up these heavy duties, these mighty tasks, demanding noble character, trained brain,

and loving, well-disciplined heart, and stalwart active body.

Precious to you, young men and women who are students here, should be these brief years of preparation, for if they are wasted, life will bring you no other opportunity such as you now enjoy.

Before some of you today the door into a wider life is opened; you step over the threshold of youth into manhood and womanhood, with its duties, its burdens, its joys, its freedom to achieve and to serve. Never forget that Life can only be nobly inspired and rightly lived if you take it bravely, gallantly, as a splendid Adventure, in which you are setting out into an unknown country, to face many a danger, to meet many a joy, to find many a comrade, to win and to lose many a battle. Consecrate yourselves today, my young brothers and sisters, to the Service of God and Man, and you will find that both are one; that in you will show forth in His strength, in His wisdom, in His love, the Inner Ruler Immortal, and that in serving man you

shall see in each you help the Hidden God,  
till all the world shall become radiant with  
the Divine Beauty, and weakness shall turn  
to strength, sorrow shall turn to joy, for  
Brahman is Bliss, and *Tat Twam Asi*.

—DR. ANNIE BESANT.

(*University of Mysore—1924*)

## EXPECTATIONS AND QUESTIONS

I ASK your companionship in a difficult but fascinating task. I ask you to detach your minds from the Punjab of to-day; to put aside for the moment the thronging and insistent pictures of life as we see it around us; and to endeavour to place yourselves in the position of those who, a generation or two hence, will look back, in retrospect, on the Punjab as we now know it. That is the only device I know for obtaining a just assessment of present-day values; for the historian of his own times is seldom able to estimate the real significance of the forces moving around him. Now, few could have such confidence in their prophetic vision as to attempt a complete picture of the Punjab half a century hence. But some things we may clearly contemplate; and I refer here less to externals, such as political forms or administrative machinery, than to those factors which are really



formative of the individual or corporate life.

Take the first, and, perhaps, the most important. Sheer illiteracy will certainly have died the death; and with the growth of knowledge, social relations will be largely readjusted. One can hardly believe that when a fuller knowledge has come, the present lines of cleavage will persist; we may hope that in the words of Lowell "divisions will tend to be based less on racial or religious differences than on varying views regarding the needs of the people as a whole." Religion, whose true function is a guide in the conduct of life and thought, steps beyond its sphere, when it binds its followers into communities so circumscribed and defined as to create social divisions and antagonisms. Wherever it has done so, it has always been a danger to society. We look for a future in which men, while not abandoning their religion, will put it in its proper place, and will not allow it to prejudice either their social or political relations with their fellowmen. That may

be hard doctrine to-day; but if my vision is correct, it will be the commonplace of the future.

Then, in the second place, the future will probably see a far greater equalization of life. There will not only be a levelling up of opportunities, but the attainment of some considerable measure of advance by those who are now in the background. We must be prepared to see many classes, of whom we now reckon little, force their claims to recognition; society now knows the landlord, the employer, the trader, the professional men; it will have in the future to recognise far more fully the position of the labouring man, the tenant, and the menial. The evolution will not be easy; it is possible indeed that one factor in helping to dissolve present lines of cleavage will be found in the necessity, which, those who now hold the field, will experience in facing the economic demands of new aspirants.

A third factor which one may foresee as likely to affect both individual and public

life, is what I may best describe as the general expansion of interests. The interests of the ordinary man, and perhaps this is true of India generally, strike a European observer to-day as unduly restricted or localized. There seems so little escape from the immediate tasks and every-day embarrassments of life. Modern Europe finds that escape in a hundred varied interests—in literature, in art, in sport and games, in music, in drama,—interests which both broaden and brighten life. Critics may add that large numbers of people appear to find it also in far less elevating amusements. That is true; the greyness of industrial occupation, and the nerve storm of the war have perhaps driven Europe too far in its search for relief from the pressure of daily life; but I do not prescribe these less desirable alleviations as suited to the temperament of India. One is not looking for an intrusion of some of the shallower excitements of modern European life into the calmer atmosphere of Indian society. The value of the expansion of interest in the saner and healthier of the

fields which I have mentioned, is by no means limited to affording a relief from the narrowness of every-day life. It goes much further. These activities make a common meeting ground for all classes of mind and every variety of people; there is no better solvent of sectional animosities and parochial jealousies; they are an important part of that foundation of common pursuits and interests among private citizens which is essential if they are to act together in public life.

On my next point, I speak rather in terms of trust than of confident anticipation. I should hope that with the growth of standards of living and with the spread of the knowledge of the laws of health, there will be a substantial change in the physical conditions of life. If so, there will be a wide reaction on both the vitality and the outlook of the people. Except perhaps in politics, men drop out of active life in India at a pathetically early age; even in politics, they do not always seem to retain the vitality necessary to keep the young in

their proper place. A prolongation of life and energy by which those who are now deemed old would find themselves able to stand on a common platform with the young, would certainly produce greater collective wisdom.

Then there is a fifth point, and here I can speak with greater certainty; the future is bound to see all that great change which will follow both in domestic and social life as a result of the education of women. I am not thinking here merely of the advantage which this may bring to women; the point is somewhat different. One speaks on this subject with the reticence imposed by one's own limitations. A European official enjoys but restricted opportunities of acquaintance with your ladies; though such acquaintance as we have, and all that we hear, leaves one with a profound respect for their devotion and true womanhood. But it seems true to say of family life in the Punjab, that it is not at the moment so constituted as to assist in intellectual progress. Education at school or college is

robbed of half its value if there is an uneducated atmosphere in the home, if there is no free discussion as between equals on those subjects which are engrossing the outside world, and no rivalry in the acquisition of that knowledge of men and letters of which the academic course is only a preparation. The education of women is a first step in the improvement of that atmosphere.

Then, finally, for I must not unduly prolong my list of expectations, we must look to see some closer approach between urban and rural modes of thought and outlook. At the moment, the townsman and the countryman are apt to think of themselves almost as citizens of two different worlds. I am not at the moment dealing with politics, and pass by the causes which are claimed on one side or the other as contributing to this result; the resentment of the agriculturist at what in his view are the greater opportunities hitherto enjoyed by the townsman, the resentment of the townsman at the opposition of the agriculturist

to any change in the statute which has put obstacles in the way of his 'acquiring a further holding in the land. But even if economic differences should still exist, other causes are disappearing which at one time made these two sections of the people feel that they were on a different cultural or social basis. Ease of communication and the expansion of educational opportunities in rural areas are already doing something to bring the town and country closer together; these factors will continue, and the growth of those outside interests of an intellectual or social nature which I have already mentioned, should help still further to remove their differences.

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We have passed beyond the stage when we can base our estimate of the value of a University on the quality of the men it has given to the service of the State or to the great professions. "The State," as Lord Rosebery has remarked, "gives the University peace, protection, possibly endowment; in return the University gives the State picked

men." "But," as he hastens to add, "though the University is no doubt the source of supply for the learned professions, yet outside and beyond this, it gives citizens, not necessarily learned, who by training and character influence their generations." Nor can a final judgment of its value be formed merely by examining the tests it applies before granting its degrees. We all remember the scathing condemnation directed by Gibbon against the English Universities of his time; and Newman declared, though perhaps in a somewhat exaggerated strain, that up to 1800, Oxford "gave no education at all to the youth committed to its keeping." If I quote a foreign visitor's account of the manner in which the Oxford examination was conducted in the reign of George III, it is chiefly to fill the undergraduates here present with a bitter sense of contrast. "The presiding Examiner, the Candidate for a degree, and the three Opponents passed the statutory time in the study of a novel or other entertaining work." Yet that great University



could not be said even at that time to have been without its influence on the contemporary life of England. If one were to attempt a series of practical tests by which one could estimate the position occupied by a University in the life of the society which it serves, they would possibly lie in the answers to the following questions. Does it leave on its graduates an impress, clearly attributable to its own influence, which distinguishes them from other educated men? Does it occupy in the public mind anything of the position of a court, independent alike of State influence and political prejudices, whose judgment on moral or intellectual issues is respected because of that independence? Can it claim that it has originated, or has stood in the forefront of, any movement for the elevation of society or the amelioration of social condition? Has it (to apply a practical test) so far won its place as an asset in national life as to have become an acknowledged object of private bounty for its support or the expansion of its work?

Now, if we are to attempt a judgment, let us at least avoid one common fault. The critic of our modern Indian Institutions often has a most uncritical habit of applying to them tests derived from a comparison with Western institutions, not during the period of their growth, but in their later and more complete development. It is no proper test of an Indian University, largely a creation of the modern Indian administration, to compare it with the great Western Universities of to-day, dowered by traditions and established in a position built up by centuries of autonomous life. As well might we compare the outward aspect of the Oxford of to-day with the Oxford of the thirteenth century, when the new desire for learning first drew scholars to its fold. Students will remember the picture drawn by J. R. Green :

“In stead of the long fronts of venerable colleges, of stately walks beneath immemorial elms, history plunges us into the mean and filthy lanes of a medieval town. Thousands of boys, huddled in base lodging houses,

clustering round teachers as poor as themselves in church porch, and house porch, drinking, quarrelling, dicing, begging at the corners of streets, take the place of the brightly coloured train of doctors and Heads of colleges. Mayor and Chancellor struggled in vain to enforce order and peace on this seething mass of turbulent life."

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You will, I hope, acquit me of any unfriendliness if I suggest that history will express some disappointment that it has not counted, and does not to-day count, for more in the life of the Punjab at large. I am doubtful if the University, much as it may aid the youth of the province in the acquisition of knowledge, leaves on the great mass of its graduates any characteristic which can be attributed purely to its own influences. Fine as are many of the men who have received their education here, I find somehow but few examples of the distinctive University type, the man who knows and shows that, to use the words of the New Testament, he has been "a citizen of no mean city." It

is difficult to define the type ; we see it best in the men who seem instinctively to reject the standards of the forum or the market-place, and instinctively to look beyond the meaner ideals and material aims of common men. I do not see that the University has yet captured the imagination of the Punjab at large, as a guide and influence in the betterment of life. I see large sums spent on religious or communal objects ; I do not find in the University records a mention of those large benefactions for the promotion of learning which so many of us, poor scholars in English Universities, remember yearly with pious gratitude. I regret that there seems to be no close touch between the University and the large landowning families of the Province—a class to which in Europe University life has always made a special appeal. Whatever may be the indirect influence of University life on the individual, I do not find the direct and collective influence of the University combating the sectional partisanship which is clogging our progress. I see some attempts to bring

socially inferior castes into the general scheme of society, a movement of vast importance; but I do not see any part of the stimulus coming from the University itself. We all agree that the distinctive mark of our period is a growing enthusiasm for education. I doubt if the University could claim that it is instilling in the minds of our teachers that almost apostolic enthusiasm for their vocation which would make them true guides and ministers of the movement.

—SIR WILLIAM MALCOLM HAILEY

(*The Punjab University—1926.*)

## AN IRRIGATION SYSTEM

THE number of students from these provinces who go to England for education is on the increase and our Students' Information Bureau is doing all it can to help them. There are now about 1,500 Indian students from different parts of the country studying at different centres in England. Taking £350 as the average cost of each student, the cost of educating these 1,500 students comes to about half a million pounds. The question is, whether we are getting an adequate return for the money we are thus spending. The object of several of those who go to England is merely to secure facilities for learning, which are already obtainable in this country. This expenditure may be avoided. So long as we do not have in India institutions which impart the same high class education and training in various departments of knowledge as are to be had in England, parents and guardians able and

anxious to give to their promising sons and wards the highest education which money can procure, will be sending them to England for further education. But let it be confined to higher education not procurable in our own country. In the meantime, it should be the aim of all our well-wishers, official and non-official, to make India, as far as may be, self-contained in educational matters.

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The University must be the chief instrument of the State for the conservation of knowledge, for the discovery of knowledge and the distribution of knowledge, for the application of knowledge and above all, for the creation of knowledge-makers. At the same time it is not to be mere ornamental super-structure at the top of our educational edifice, very pretty to look at, but not contributing to the strength and stability of the structure. The right view is to think of our educational system as a whole as an irrigation system in which the University formed the great reservoir of pure

learning, from which all the canals, through which knowledge permeated throughout the length and breadth of the land, drew their supplies. Its pure water must flow throughout the whole system and enrich all. It should be the centre from which will emanate those continuous currents which will democratize education and diffuse a better knowledge of things which make for our welfare. Until the surge of the stimulus, thus created reaches right down, through all grades of education, the humble dwellers of our villages, whose horizon is, no doubt, limited by their simple wants and surroundings, but who really form the strength of the nation, the University will not be fulfilling one of its great functions in the fullest measure which the country demands and expects of it. And it is by training a body of young men for this great national work and sending them forth to the country enthused with a determination to wage a relentless war against illiteracy so as to banish it in course of time from the land, that the end in view can be attained. For



it is a vain hope to build up the nation as a self-governing unit of the Empire upon a foundation of widespread illiteracy. For this noble work the country requires not passive resisters, but active workers, men trained in love and service for their people, men who will educate, elevate and purify public life.

I venture to think that our University should not for all time to come be in the main a mere workshop for the manufacture of public servants and professional men. How to help our young men to achieve personal success by standing high in the material world should not engross all our efforts. There is a loftier ideal. The University should be the visible manifestation of the activities of the people for the advancement of the people in the domain of highest culture through investigation and research. To quote the inspiring words of Dr. Sir Jagadish Chandra Bose in his recent convocation address at Mysore: "The highest expression in the life of a nation must be its intellectual eminence and its power of

enriching the world by advancing the frontiers of knowledge. When a nation has lost this power, when it merely receives and has nothing to give, then its healthy life is over and it sinks into a degenerate existence which is purely parasitic." In this great national work we should endeavour to take part, however humble that part may in the beginning be.

Most of you have come to the close of your University life. You will now enter on various occupations for which you have been carefully preparing yourselves by your devoted labours. The moulding of your future will now be entirely in your hands. Some of you will meet with success; some, I am afraid, with disappointment. But just as you must not be elated with success, so you must not be depressed by failure. Whether you succeed or fail, you must not slacken your efforts to march on. Your success should be a stimulus to greater success and your failure to greater and more strenuous efforts to retrieve it. Then you will find that the set-back has been a passing phase.

Apart from personal success, if every one of you who to-day leaves this Hall with the hall-mark of the University upon him, carry in your heart a burning desire to extend the light of knowledge to those less fortunate of your countrymen, who have not had the advantage of acquiring knowledge that has been your privilege to have, then you will be doing a great work that will be of the utmost value to your country and for which your countrymen will remember you with gratitude.

—SIR BIPIN KRISHNA BOSE

(*University of Nagpur—1927.*)

## FUSION OR DISCORD

IN an English University, and in European Universities generally, we teach our young men to a large extent, it is true, in foreign and even in dead languages, and to some extent in subjects which are of value rather as a mental discipline than as a practical accomplishment. For instance, many a young man learns to write Greek Iambics, of which he will assuredly never compose another in his life, or he studies Euclid, though in a few years' time he will have ceased to remember a single proposition. But with all this variety and transience of subject-matter, it remains true that the thoughts, the precepts, the ideas, the framework in fact of knowledge which is there communicated to his mind, are—whatever the language in which they were originally expressed, or the age to which they belong—not essentially different from those of the modern world of which he is a component part. We imbibe, for instance, much the same

conceptions of liberty and patriotism from an oration of Demosthenes as we do from a speech of Burke. The philosophy of history is as profound in the pages of Thucydides as it is in those of Gibbon. The same problems of mental and moral science, though expressed in different formulæ, are examined by Plato and Aristotle as by Berkeley and Spencer. A Greek tragedy does not set forth a paler image of the moral forces that govern the world, though it be the product of a pagan imagination, than does a Milton or a Wordsworth.

But here all is different. We teach you in your Indian Colleges, and we examine you in the Indian Universities upon subjects, not merely conveyed to you in a foreign language, but representing foreign ideas and modes of thought. They are like an ærolite discharged into space from a distant planet, or like exotic plants imported from some antipodean clime. They are the outcome of an alien school of science, of philosophy, of logic, of literature, of art. Well may an intelligent observer look to see what is the

issue of so remarkable an experiment, and well may he wonder whether the result of this daring alchemy will be fusion or discord. Above all, he will ask—and that is the question that I also ask and that I want you to put to yourselves—‘what is the effect that is produced upon individual character and upon that aggregate of individual character that makes up the national character of the East, by a curriculum almost exclusively borrowed from the West?’ When these two intellectual streams meet, the positive, the synthetic, the practical, and the imaginative, the metaphysical, and the analytic, do they run side by side in the same channel, as we have sometimes seen rivers do after their confluence, one clear and bright and the other stained and dark from the soil through which it has flowed, or do they mix their waters in a fresh and homogeneous current, with an identity and a colour of its own?

Gentlemen, I have no doubt that much might be said on both sides of this question. There will be those who urge that the speculative side of the human intellect with

difficulty assimilates the positive method, and that reflectiveness is incompatible with action. They will argue that a veneer of Western learning and culture upon an Oriental substratum furnishes a flimsy and unstable fabric; that you cannot amalgamate the subtlety and acumen of the East with the more robust and masculine standards of the West; and that the more complete the illusory and ephemeral success of the experiment, the more violent will be the recoil, and the more disastrous the consequences. There is some truth in this pessimism, but it is far from being the whole truth. We are, all of us, familiar with the half denationalised type of humanity who has lost the virtues of his own system, while only assimilating the vices of another. He is a sorrowful creature, whether he be a European or an Asiatic. We know the man who cloaks the shallowness of his intellectual equipment in a cloud of vague generalisation, or who has acquired the phraseology of a foreign literature without so much as touching the hem of its thought.

We know the student who sells his European text-books the moment he has passed his University examinations, because literature has ceased to be for him a mercantile asset. There is the popular story of the man whose pecuniary value in the native marriage market is enhanced by the possession of a degree, and who is said to study in order to become an eligible suitor. For all I know there may be too many of all these types in this country; and I have no doubt that analogous types are to be found in Western Universities, and that, if you brought European students over here and set them down to study Indian metaphysics, you would presently develop some specimens equally incongruous, equally superficial, and equally absurd. But because we all know these freaks, and smile at them when they cross our path, do not let us run away with the idea that they are universal phenomena, or that they are the normal and inevitable product of the amalgamation of East and West. My own feelings are of an exactly opposite character. I am surprised, not at



the egregiousness of the failures, but at the quality and number of the successes. I am struck by the extent to which, within less than fifty years, the science and the learning of the Western world have entered into and penetrated the Oriental mind, teaching it independence of judgment and liberty of thought, and familiarising it with conceptions of politics, and law, and society to which it had for centuries been a complete stranger. I say within less than fifty years, because I date the birth of higher education in India from the celebrated Educational Despatch of the Court of Directors in 1854. Before that there was not a University in India, not an Educational Department in any province, not a single Training College for teachers in the whole country, no inspection of Government colleges and schools, while the grant-in-aid system hardly existed. Of course, it may be said that the topmost layer alone is affected, and that beneath the surface crust are to be found the same primordial elements, the old unregenerate man. But how can you expect anything else within so

short a space of time? The process thus commenced can only be downward, not upwards. It is one of infiltration and of soaking in, and the surface must be saturated with the dew before its moisture can percolate to the lower sociological strata.

Anyhow, whether my views be right or wrong—and some may think me too sanguine—I see clearly that the die is cast, and that there is no going back. When Lord Macaulay wrote his famous Minute, and the British Government resolved that your higher education should be a European education, whether they acted wisely or unwisely, they took an irrevocable decision, and a decision from which it would not, in my judgment, be politic, even if it were possible, to recede. A week ago—I read in the newspapers a telegraphic message that could only have emanated from China, that home of the paradoxical and outworn. This is what the Reuter's message said: "Edict been issued Peking, ordering return to learning of Confucius, and rejection of depraved modern ideas." Gentlemen, the

“depraved modern ideas,” which are anathema to the Chinese mandarin, have come to India, not to be abolished, but to stay. No Englishman is likely to propose a return to the excellent, but obsolete, ordinances of Manu ; and I doubt, if he did, whether any Hindoo pundit would be prepared unreservedly to follow. No. I prefer to think, not merely that the choice has been made, but that it has been justified. When one of the most illustrious of my predecessors, Lord Wellesley, opened his short-lived College in Fort William, and placed over its portal the inscription—*Nunc redit a nobis Aurora diemque reducit*, which, for any of you who do not know Latin, I may translate thus : “The dayspring has returned from us and has brought back the light to you.”—I believe that he furnished a true and just motto for the cause of higher education in India, and I hold that substantially that is the service which we have rendered and are still endeavouring to render to you.

But, again, let me say that the defence of my confidence does not lie in the intrinsic

merits of the education itself, nor even in the eternal value of its truths. It consists in the effect that it is capable of producing, and that it has already produced upon character and upon morals, upon the standards of honour, of honesty, of justice, of duty, of upright dealing between man and man. I see faults in the present system. They are manifest to all. I see abuses against which we must be on our guard. Chief among them is the tendency—inevitable, I think, wherever independence of reason is first inculcated in a community, that has long been a stranger thereto—to chafe against the restraints, to question the motives, and to impugn the prestige of authority. This is a dangerous tendency, against which Young India requires particularly to be on its guard, for the admission of independence is a very different thing from the denial of authority. On the contrary, the truest independence exists where authority is least assailed; and almost the first symptom of enlightenment is the recognition of discipline. The ignorance of these conditions is a malady with which a

society, still in a comparatively early stage of intellectual emancipation, is liable to be afflicted. It is a sort of measles in the body politic, of which the patient will purge himself as time goes on. It may give us cause for anxiety, but it need not, if carefully prescribed for, excite alarm. It should not close our eyes to the vastly superior range of benefits that is produced by Higher Education in the fields of which I have been speaking, and to the tolerably healthy condition of the learner as a whole. For my own part, if I did not think that higher education was producing satisfactory results in India, I should be ready to proscribe your examinations, to burn your diplomas, and to carry away in some old hulk all your teaching and professorial staff, your Syndicate, your Senate, your Vice-Chancellor and even your Chancellor himself, and to scuttle it in the Bay of Bengal. It would be better to revert to the Old Adam than to inculcate a hybrid morality or to nourish a bastard civilization.

—LORD CURZON

(*University of Calcutta—1900.*)

## LIVE AND LET LIVE

THE Great War has brought home to us in a most vivid manner the economic helplessness of the country, the need for making the country more self-reliant and more independent of supplies from other countries and the need for training our countrymen to take their proper place in the economic development of the country. It has also brought into our minds our utter want of military training and our unfitness to take our proper place in the defence of the country and the empire in the same manner in which European peoples have been able to come forward.

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To the nations of the West, the War has brought home the importance of respect for the rights of all nations, small or large, the absurdity of seeking to impose by force the culture of one nation upon others and the moral degradation to which aggressive nationalism and the hunger for territorial

and commercial expansion will lead a nation. The principle of 'live and let live,' which has had to be reinforced in the West by the lessons of this dreadful war, has always been one of the basic ideals of Hindu culture. It is no longer possible for us to stay where we are. The improvement in the means of communication which has brought together all parts of the world has rendered every country sensible to the shocks of political and economic disturbances in other parts of the world, and our position as members of a world-wide empire has rendered us especially sensitive. Whether we wish it or not, we cannot help being sucked into the whirlpool of international economic competition, which, it is too much to hope, can possibly be terminated by any League of Nations. If our country is to survive the struggle and acquire the same vitality as other nations, it can only be by the assimilation of the scientific knowledge and culture of the West. Our adaptation to the changed conditions can only be brought about by a combination of Indian

and European culture and not by the sacrifice of the former or by the slavish absorption of the latter. The problems of reconstruction which India will also have to face can only be successfully solved by a sound system of education, physical, intellectual, moral and spiritual, by the application of scientific knowledge to the practical needs of life and by the cultivation of a spirit of enlightened patriotism and self-sacrifice and of a love of order and freedom. In the accomplishment of this task the universities in India have a most important part to fulfil. It is the privilege of the Hindu University that its promoters have been the first to realize the importance and necessity of combining Indian and European culture. Other Universities may, and let us hope, will adopt the same ideal, but none can vie with this University in the advantage of its situation in the sacred city, which for ages past has been the centre of Hindu learning and Hindu culture and has possessed a unique hold upon the imagination, affections and religious instincts of the people. The



history of this city may be traced back to the date of the Upanishads, to a probable antiquity of at least three thousand years. Here came Gargya Bâlâki, filled with conceit of learning, eager to proclaim his knowledge in the court of King Ajatasatru of Kasi, whom he challenged to a discussion of the highest verities. Vanquished in the debate he had to beg leave of the wise king to become his pupil and acquire knowledge of the Brahman. Hither did the Lord Buddha direct his wandering steps and here did he stay for years to preach his new message to mankind. Hither came also the great Sankaracharya, the founder of the Advaita Philosophy, to preach his doctrines and convert his opponents. Through centuries of political disturbance and against the onslaught of rival faiths, Kasi has ever maintained its position as the citadel of the Hindu faith and handed on without quenching the torch of Hindu learning and Hindu culture. Where is the city in India, which can claim the same rich association with Hindu faith and culture for so long a

period, and is so eminently fitted to attract the Hindu world? Is it a visionary ideal to cherish that, when our University is fully developed, it will become a shrine of learning, both oriental and western, to which students from all parts of the Hindu world will be attracted for the purpose of education in the same way as the Ganges attracts pilgrims from all over India? The removal of ignorance and the spread of knowledge in things moral and spiritual is the motto of this University. Salvation by faith and by knowledge has been and will continue to be the function of Kasi. The sacred river traversing the whole width of the continent, gathering in itself the waters of mighty confluent streams and spreading fertility and wealth over vast areas by numberless branches, shall be an emblem of the part which this University is destined to play in the spread of learning, culture and spirituality. Nor will the Indian renaissance be confined in its effects to this country alone. Our turn will come to enrich the culture of the West with our

spiritual culture : In the eloquent words of Professor Geddes, 'Western glories ever rekindle in the east and eastern dawn travels surely towards the west.'

—SIR P. S. SIVASWAMY AIYER

(*Benares Hindu University*.—1919.)

## VARIETY LENDS A COLOUR

NATIONAL" education has been a much-abused phrase. The term "national" has been a direful spring of woes unnumbered. It has been sometimes interpreted as standing for a system which jealously excludes all foreign culture, which rigidly eschews all the elements of civilization that have been contributed by the West, it has been held to be synonymous with the boycott of Western civilization, and a clinging to whatever belongs to our country, with unthinking veneration. Psychologically speaking, such an attitude is not surprising it is only the other extreme swing of the pendulum after our nineteenth-century mentality of absolute surrender to the West. But this will not do ; this is as injurious to our national life as the other spineless posture. "Our country, right or wrong" was the watchword of an Englishman when he plunged his country into a war of frightful

consequences. "Deutschland ueber alles" (Germany above all), which was only a variant of Palmerston's famous expression, may be taken as the root cause of the late devastating Armageddon. The word "national" therefore has got to be used as cautiously as possible. But unfortunately this is not the case. An influential section of the Hindus uses the term as synonymous with a reversion to the good old days of the *Vedas* or at least of the *Ramayan* and the *Mahabharat*, while to the Muslim it recalls to his memory the pristine glories of Islam. Ask any average educated Hindu or Muslim as to what he means by "National," and you will be treated to a jargon of confused ideas. But this mediævalism, this narrow nationalism, this weak hearkening back unto the past, will not do,—the stream of our national life cannot roll back to its sources. Not in isolation, rigid and exclusive, but in active intercourse with the modern progressive world does our own progress lie. We cannot ignore the fact of the impact of the West upon the East;

it will not do ostrich-like to shut our eyes to the fact that for the past few centuries Europe has been progressive, while Asia has been stagnant. And there is no humiliation in seeking for truth wherever it may be found. Truth has no boundaries, it is international. And to Islam it is no new revelation, as I have pointed out in greatfulness of detail above. In Khalif Mansur's time Indian Pundits were invited to his court, and he got through their help *Charaka*, the standard work on Hindu Ayurveda, and also the *Siddhanta*, translated. Even Mahmud of Ghazni, known to the Hindus as a relentless iconoclast, took care to adorn his court with learned men and poets and scholars of all nationalities. Al-Beruni, Dakiki, Unsari and Firdousi, the prince of poets, shed lustre on Ghazni's court. And this same Al-Beruni, the encyclopædic scholar, could speak Greek and Sanskrit as fluently as he could his mother-tongue; he studied Sanskrit at Benares, the very citadel of Hindu orthodoxy and, in his turn, taught Greek mathematics to the Hindus.

This is the right spirit in which education has got to be imparted; the word "national" should only mean that the spirit imbibed, the courses of training gone through, in these centres of culture should be such as to instil into the youth of the country a sense of national self-respect, and to inspire them with a passionate desire for national service. Such institutions should further stand on their own legs in the matter of finance and not look to government aid for the purpose. I do not say that, at the present time, private resources are sufficient to enable these national schools and universities to replace official institutions; perhaps it may never be possible, but the more such national institutions are started the better. They will stand before the country as models of independent centres of culture untrammelled by official routine. Variety in this, as in other matters, lends a colour to life. And from this point of view alone, even apart from other considerations, such institutions as the Vishvabharati University at Shantiniketan, Bolpur, the Sabarmati Ashram

at Ahmedabad, the Gurukula Academy at Hardwar, the Hindu University at Benares, and the Aligarh University are capable of doing a world of good. These alone can save us from the sterilising effects of one dead, dull, uniform system of education throughout the length and breadth of India.

The main advantage of our own national institutions is that we can mould them according to our own congenial ideas ; we are not hampered by official traditions and by red-tape. Our resources are small, our country is poor, and we must cut our coat according to our cloth. We must not make education too expensive, so as to place it beyond the reach of the masses of our people. Yet the idea has gone abroad, and that is the most fashionable idea at present, that, to have a University, you must have huge sums of money running into lakhs and crores, to be translated into a monstrous pile of palatial buildings and a few endowed chairs bearing princely salaries, and an aristocratic



Vice-Chancellor enjoying an honorarium of Rs. 3,000—4,000 a month, to preside over this imposing structure, forgetting that it is the man which counts and the intellectual atmosphere which constitutes a University, and not mere bricks and mortar. What matters it that the cost of tuition is prohibitive, that the stately corridors and lecture-halls repose in their silent grandeur, that the occupants of the highly-priced chairs have to waste their eloquence over nearly empty benches? Education is not for the poor.—That is the reply.

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This idea that education is not for the poor, that it is only a luxury for the rich, appears to us atrocious. We Orientals cannot stand it. Our whole traditions are against it. Our tradition has ever been that the learned are always poor, that the goddess Saraswati is ever at loggerheads with the goddess Lakshmi; our tradition is that of the *Tapobana*, where under the sheltering bough of Nature's forests, the poor, ascetic Brahman, with no thought for

the morrow, imparted his sacred lore to his enquiring disciples. Plain living and high thinking has ever been the Oriental ideal and Islam tells the same tale. When Heraclius, the Byzantine Emperor, sent envoys to Khalif Omar to negotiate a treaty, they could not discover the mighty Khalif and then found him asleep among the beggars on the steps of the Mosque of Medina. So ideal was their simplicity. Even now at the great University of Cairo, if I am informed aright, some three to four thousand pupils take their lessons from their teachers squatted on the floor covered with mats. This ideal we must uphold; Oxford and Cambridge with their costly appurtenances will not do for us; in the rage for forms and furniture and machinery, we must not lose the substance. We cannot allow our Mother Saraswati to be enmeshed in the coils of wood and brick and mortar and strangled to death.

I would even go further. I would, if I could, revive the Brahmacharya traditions of our ancient schools, that ascetic discipline

that laid the foundations of a virile and self-controlled manhood, that enabled the young men in after-life to stand four-square to all the winds that blew. I would like that the students should discard all luxuries, should clothe themselves in strong home-spun Khaddar, should cook their own food, should wash their own clothes and should keep everything tidy. On this matter, about the supreme necessity of simplicity in life, I am absolutely at one with Mahatma Gandhi, the great apostle of our national renaissance.

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Let us therefore seek to impart as good a training to our boys in these national institutions as we can; let us not make it partial or one-sided, as has been our bane in the past; let us not give merely a purely theoretic and literary education that has unfitted us for the affairs of the world, and made us so many service-hunters, thus inviting to our schools the appellation of *ghulam-khanas*. Let us, along with the humanistic studies, which are by no means to be

neglected, arrange for scientific and technical and vocational studies, which will enable our boys to earn an independent livelihood in after-life by engaging in industrial arts; let us attempt to make our training fuller and richer and more fragrant by the encouragement of music, painting, poetry and the other fine arts—an element in which the too prosaic modern Indian life has been very deficient; let us promote in our boys a love of manly sports, and of adventure, which has made the West what she is, with her serial achievements, her Polar exploits, her Everest expeditions, and which alone is capable of transforming this puny, sickly nation into a nation of brave men; let us train up our youths in true military discipline; let us make them physically strong and athletic; let us make them true soldiers in spirit as well as in body . . . . . And what a splendid future lies before us if we can combine our gigantic natural resources with a race of men, strong in body, free in mind, and brave in spirit! That lament of Goldsmith “Man is the only

growth that dwindles here," speaking of another land, comes to my mind ever and anon, and fills me sometimes with despair. If only we could make man what he ought to be, all our difficulties would vanish.

In this building up of man, my Muslim friends, I feel that Islam has a great part to play. The message of Islam is democracy, not the pseudo-democracy of the West, stultified by distinctions of race, and colour and wealth, but the real democracy of spirit. We Hindus, in this respect, are at an immense disadvantage ; our society is cut through and through, horizontally and vertically and in all sorts of ways, by the labyrinthine barriers of the caste system. Go to a Hindu temple, you will find a regular, and elaborate graduation of distances within which different castes may approach. But when the call of the Muezzin sounds from the top of the minaret summoning the faithful to prayer, the Amir and the Fakir, the Badshah and the Bhistiwalla, flock together and squat together shoulder to shoulder in the adoration of the Almighty. Islam knows no soul-

killing distinctions between man and man : recognises but one superior, God Himself; and allows man to reach his fullest stature. This message of equality and of fraternity, of democracy and of love, is Islam's message. May this democratic spirit filter through all the diverse sects, and communities, and races and colours of India and fuse her into a united, compact nationality, strong and virile and independent, at once the glory of Asia and the wonder of the world, rejoicing in her own freedom and bringing succour to the weary nations of the earth.

—SIR P. C. RAY.

(*National Muslim University, Aligarh—1923*)

## THE BALANCED MIND

IN British India to a great extent, the official class are a great power. Their prestige and authority were in former times unquestioned, and even now remain strong far beyond what they would be if the men were private individuals. Sometimes when an officer was scrupulous and high principled, this vast influence was used for benign purposes, and we have all heard of many foundations of charity and public utility which owed their origin either to their munificence or to the munificence induced by them. More often, however, I grieve to say, it was grossly abused, and the tyranny thus practised over a long period of our history has led to the popular saying that the official tyrant is one of the six scourges that our race has to suffer for its sins. Custom might occasionally be relaxed, laws and regulations could be evaded, draught and flood were occasional, dacoity

was rare, but the presence of the king's man, armed with tyrannous power and spreading everywhere, knew no sleep; it was heavy and harsh; it destroyed the self-reliance and initiative of the common people; and public spirit, and resistance to the oppressor were unknown. The submissive and servile nature of the people was so marked that in the famous resolution of Lord Ripon on Local Self-Government it was euphemistically described as our remarkable power of acquiescence. If this incubus weighing on the hearts of our poor folk is ever to be lifted, it must be through generations of conscientious officers drawn from those whose hearts have been trained to the appreciation of humane ideals. It is a commonplace of our administrative history that a great uplift in the standard both of efficiency and purity has been brought about by the appointment of university men to places of control and authority.

More and more as representative institutions are introduced, it is necessary to produce for them a stable and strong foundation in



national character. Love of freedom and readiness to repel encroachment on 'it from any quarter, a keen sense of the rights of the private citizen as well as his duties, these elements have to be built into the very fibre of our people; and whom could we safely trust with this noble and benign mission if not the wisest, the noblest-hearted, and the most chivalrously disposed among you ?

The good work has happily gone on for some years, but it must continue for a long, long time, yet, if the blighting effects of centuries of misrule are to be obliterated. Go then and take office; but in order to put it to this high use, look upon the ryots and the labourers as children committed to your care, whom you must bring up in the ways, to use big words in a small context, of self-reverence, self-knowledge, self-control. Treat them with consideration and courtesy: use polite forms of address; and give a sympathetic ear to their representations; so that they may learn that you are there to understand, to help, to serve.

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An important task rests on you as educated men and women to keep up the intellectual curiosity awakened in you by your varied studies and add fresh knowledge to the store here accumulated. Nothing distinguishes true culture from false so surely as this inquisitive spirit, the desire to keep abreast with the best thought of the world, to know things as far as possible in their essence and thoroughly. Unfortunately, many of us have heavy cares and duties, our posts are often in out-of-the-way places, where books are rare and congenial friends still rarer. We get little time for the exercise of our higher minds, so completely are we engulfed in the petty details and routine of daily duty. For persons in such desperate cases, may we not prescribe a well-thumbed classic or two as constant companions? Each has his favourites and perhaps changes them every few years. But to them he may turn again and again and slake his thirst as at an ever-living spiritual fountain.

The greater part of us, however, will

live in more favoured spots, where our minds need not starve except through our own neglect. Alas, such neglect and starvation are too common. It would be ungracious to enlarge on this topic, but let any one mention half a dozen large towns where of a Sunday afternoon one might go to the local club or reading room with the hope of listening to an elevated conversation on the topics of the day, or to a public debate in which a subject was discussed so as to stimulate the mind, suggest fresh points or create a zest for further enquiry. Somehow, after we leave college, a sort of mental exhaustion seems to set in from which only a few recover. Do you remember that famous story of Dr. Johnson? Once, while he was recovering from an illness, some one proposed to send for Burke. "Don't"; cried the Doctor, "if that fellow were to appear now, it would kill me at once. He calls forth all my mental powers." Without having the excuse of physical debility, we seem to be in mortal dread of having to listen to a lively debate.

on a rousing topic, let alone taking part in it. •

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Outside the requirements of our profession, newspapers form the pabulum of our reading. But oftentimes an important topic comes up in which the interest is maintained for several weeks, and each man misses something or other necessary for full comprehension. Hardly a month passes without two or three such topics emerging. Suppose a fair-sized town in which twenty people joined together and procured access to a few magazines and newspapers. Let us imagine them to meet one specified day every month, at which it was the duty of one member or of two, as the case may be, to give a connected account of two selected matters from his reading. You could on such an occasion hear all about fundamentalism, the trial at Dayton, and some of the arguments used on both sides, at least the Biblical passages relied on by Bryan. The discussion that followed might ramify in several interesting issues. The theory of evolution would

naturally come in, and a member of wider reading than ordinary would perhaps outline the modifications that had been made since Darwin's day. Another would draw a picture of the personality of Bryan, so simple and yet of such vivid interest. You might hear of Bryan's visit to India and the violent antipathy evoked in Anglo-Indian society by the book in which he recorded his experiences. A member with a turn for practical speculation—pardon the paradoxical expression—might invite his audience to consider what would happen in some of our provinces in the extremely probable contingency of a majority passing obscurantist laws of the kind under which Mr. Scopes was convicted, and enforcing them.

The coal crisis in England, the security pact, the Indian disability in Tanganyika with special reference to the Skeen Committee—these are only some of the numerous illustrations that might be brought forward for providing the great intellectual benefit that such a League or Association would confer on the locality. By spending an

hour at one of these monthly meetings you could learn a lot of interesting and useful matter which it would take much time and energy to find for yourself. This might seem child's diet to grave and reverend professors hankering after philosophical speculations and recent scientific advances. But the busy professional man whom I am thinking of would do well, at least in the beginning, to avoid strong meat.

Whenever you hold such a meeting, go not, I warn you, too near the chess board or the bridge table, lest by heedless chatter you distract minds intent on vital and intricate problems. Nor should you allow any but a poor man's tea to refresh you; rich hosts have a captivating way of giving precedence to the body over the mind, and the discussion would shift its object almost entirely. One more caution, if you please, before I pass on. If the principal speaker appointed for the day happens to be a lawyer in good practice, do not forget to provide yourself with a handy substitute; for some witless client may remove him at the last

moment to a more profitable debate, and not even allow him to give you due notice.

Even more than this mental alertness and elasticity, another attribute is distinctive of university culture—the balanced mind. Sad to think, it is also the rarer. I once had to speak to an association of graduates in Australia, and posed the query, “Do modern universities aim at a balanced mind?” From the tenor of the ensuing conversation I could see that other minds had been agitated over the problem. Once upon a time the true mark of a complete course of education was the habit of proving all things before coming to a judgment, the disposition to look at a matter from all points of view, the habit, even under exciting circumstances, of bringing full and unclouded reason to bear on the subject at issue. Modern life with its hurry and whirl seems to have banished leisure, poise, serenity of outlook. The countless little details claiming our attention from moment to moment scarcely allow of the formation of a whole and harmonious picture with every feature

in true perspective. The newspaper press, shouting and screaming the whole day along, keeps pouring into our minds a chaos of unrelated thoughts. Of any particular object or idea we seem only to catch a fleeting phase, an aspect of an aspect. And yet we have to make up our mind, to choose our sides, and to cast our votes. We could not hold our judgments in suspense if we would, and, for a wonder, most of us would not, if we could. We do not seem even to care for justice, harmony, co-ordination. In the legislature we hear only partisan views of things, and if we wish to count for something, we must give partisan votes. How the laws in such a dispensation can be just and suitable is no concern of ours. In the courts, clients, witnesses, advocates, are all naturally for their own side of the case and make no attempt to disguise the fact. The result, as we all know, is that the judge is often hindered from discovering the truth, not helped to do so. So, in the public discussion of questions between conservatives and reformers, capital and labour,



and so forth, the active spirits throw themselves heart and soul into one side or other of the dispute. Newspapers, instead of endeavouring to create a sober and healthy public opinion, are avowedly partisan and, while presenting their side in attractive colours, consider it no part of their duty to be equally generous to the other side, and in many cases misrepresent, suppress and run it down.

Do our universities—let me put the question though I do not expect an answer—with their ever-increasing specialisation of studies, produce of set purpose the type of mind necessary for discovering the golden mean, the sane middle course between opposing tendencies? Is there no use, even in these tranquil places dedicated to truth and wisdom, for the man who hesitates, who weighs arguments with care, who resists the sway of passion? . . . . . Yudhishtir was called many ugly names by Bhima and Draupadi. But he did not allow himself to be hustled. “Unagitated like the sea, immovable like the mountain, he

waited till the time arrived and then struck and struck home." The cross-bencher is not beloved of his tribe, but the cross-bench mind is an ever-present and an ever-growing need. Believe me, it is no disease, no infirmity. On the other hand, it is the crown and summit of liberal education. It would be an evil day when it become extinct, and the high function of universities is to foster it with tender and unremitting care.

—RT. HON'BLE SRINIVASA SASTRI

(*University of Mysore—1925.*)

## THE PATENT OF NOBILITY

It is not for man to complain of circumstances but bravely to accept, to confront and dominate over them. You have not forgotten the account given in our great Epic, the Mahabharata, of the tournament that was held before the court at Hastinapura more than twenty centuries ago. Karna, the reputed son of a charioteer, had challenged the supremacy of Prince Arjuna. To this challenge Arjuna had returned a scornful answer; a prince could not cross swords with one who could claim no nobility of descent. "I am my own ancestor," replied Karna, "and my deeds shall win the patent of nobility." This is perhaps the earliest assertion of the right of man to choose and determine his own destiny. If you make yourself entirely dependent on others, you will merely lead a parasitic life. Strength comes only out of struggle and it is by your own efforts that you will win that for which you have set

out. In the realm of knowledge also, some of the greatest contributions have been made by those who, undismayed by difficulties, had persisted in spite of repeated failures.

### CONDITIONS FOR SCIENTIFIC DISCOVERY

Several conditions are, however, essential for advancing the bounds of knowledge. The first is the possession of a great imaginative faculty ; for the real laboratory is one's own mind where every experiment has at first to be visualised in all its details. Aimless experimentation without clear vision is futile. It had been thought that no great contribution to exact knowledge could be made in India, since the Indian temperament was merely speculative and dominated by exuberant imagination. But in India, this burning imagination which can extort new order out of a mass of apparently contradictory facts, can also be held in check by the habit of meditation. Imagination, if not thus restrained, will inevitably lead to widest speculation, which is subversive of all

intellectual sanity. What could be more enchanting than to create, in imagination, a mechanical horse which when pressed flies through space? Without facts to guide it, the mind loses its normal balance and succumbs at last, when facts and phantoms become indistinguishable from each other. Our greatest thinkers in the past never claimed infallibility but stood for freedom of thought. They boldly declared that even the Vedas are to be rejected if they did not conform with truth. To them nothing was extra-physical, but merely mysterious because of the hitherto unascertained cause to be some day discovered by persistent effort. This method of pursuit of knowledge by direct observation had been pursued in your ancient University of Taxila so far back as twenty-five centuries ago, when Jivaka was asked by his preceptor to investigate the medicinal properties of all plants in the neighbourhood. It was action and not mysticism that was glorified in heroic India of the past, and the greatest illumination came even in the field of battle.

## POWER OF CONCENTRATION

The "second condition for the discovery of truth is a single-minded pursuit of the object. Those whose minds rush hither and thither, those who hunger for public applause, by them the goal will never be reached. "Shoot that bird on the tree," orders the master to test his disciple. "Do you see the tree and the bird?" "No, my master, I see nothing but the eye of the bird at which my aim is centred." The true *sanyasin* spirit may be yours, which can pursue the quest endlessly while life remains, never for a moment losing sight of the object, never for a moment let it be obscured by any terrestrial temptation.

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## AUTOMATISM

A puzzling problem in the study of life is the phenomenon of spontaneity or of automatism. It would seem, for instance, that the heart beats of its own accord. Thought and inspiration appear to come spontaneously.

Researches on plants throw much light on this very 'obscure subject. I have been able to discover automatic pulsations even in plants, and trace the laws of their genesis. Investigations clearly show that, strictly speaking, nothing is self-originated. A living organism has, however, the power of slowly accumulating within itself the energies absorbed from outside and holding it latent. It is this stored energy that bubbles over in apparent spontaneity. In order to keep the living machine at work in all those wonderful and complex ways of which it is capable—from mechanical movement, through throbbing sensation to spontaneous thought—something more than mechanical perfection is necessary. When the organism is kept isolated from its surroundings, it soon ceases its functional activity. In order to maintain it in fulness of life and spontaneous overflow, the inpouring of energy from without is essential. It must, therefore, stand in constant communion with all the forces of the universe about it. Is there then anything which I can exclusively claim as mine, which is

not also thine? Are we not wholly dependent on each other, and also on the thought and wisdom of the past? How terrible life would be in narrow isolation? Let us therefore learn to think not from the standpoint of "I" but of "We", and uproot that ignorance which regards anything as gain which is to be purchased at others' loss. For infinitely more potent than competition are mutual help and co-operation in the scheme of life.

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The thrill in matter, the throb of life, the pulse of growth, the impulse coursing through the nerve and the resulting sensation, how diverse are these and yet how unified? How strange it is that the tremor of excitation in nervous matter should not merely be transmitted, but transmuted and reflected like the image on a mirror, from a different plane of life, in sensation and in affection, in thought and in emotion. Of these which is more real, the material body, or the image which is independent of it? Which of these is undecaying and which is beyond the reach of death?



It was a woman in the Vedic times, who when asked to take her choice of the wealth that would be hers for the asking, inquired whether that would win for her deathlessness. Many a nation had risen in the past and won the empire of the world. A few buried fragments are all that remain as memorials of the great dynasties that wielded the temporal power. There is, however, another element which finds its incarnation in matter, and yet transcends its transmutation and apparent destruction; that is the burning flame born of thought which has been handed down through fleeting generations. Not in matter but in thought, not in possessions, but in ideals, are to be found the seed of immortality. It is not through material acquisition but through active service and through generous diffusion of ideas that the true empire of humanity will be established.

—SIR JAGDISH BOSE

(*The Panjab University—1924.*)

## A PROFOUND ANOMALY

I HAVE made some attempt, when visiting the colleges of Bengal, to ascertain which subjects are the most popular with the students. The result of such limited enquiries, as I have been able to make, seems to show that Philosophy takes a high place in general favour. I am not surprised at that, for the genius of India has always lain in the direction of abstract speculation. What did surprise me was to learn that up to the B.A. degree, Indian Philosophy finds no place in the curriculum. It is Western Philosophy only that is taught. And it is only those who proceed with their studies beyond the B.A. degree who receive at the hands of their University a draught from those springs of profound philosophic thought which have welled up in such rich measure from the intellectual soil of their own country. Frankly, that strikes me as a stupendous anomaly. All the more so

because, whereas in the West the spirit of Philosophy is courted by the learned few, she moves abroad freely among the people in this country. If there is one doctrine which may be said to be held universally among the Hindu people, it is, surely, the doctrine of Karma and rebirth. Indeed, so universal is this belief that I remember once reading in a Census Report that it constitutes the sole criterion which need be taken to determine whether or no a man is a genuine Hindu in the popular acceptance of the term. The Hindu student probably accepts the doctrine as axiomatic. He would understand instinctively the connection between it and the whole vast fabric of Hindu Philosophy. He would perceive without effort that in this, the familiar doctrine of his own experience, was to be found the parent of all the great schools of Indian philosophic thought—the central reservoir, so to speak, from which have flowed the teachings of Buddha and Mahavira no less than that of the six great systems. For him the study of the systems

would surely be a task of live and burning interest—a study of things congenial to his national genius. Yet he may leave his own University after taking a course of Philosophy as one of his subjects (and, indeed, if he pursues his studies on, further than the B.A. degree, will do so) without so much as hearing of these things. That an Indian student should pass through a course of Philosophy at an Indian University without even hearing a mention of, shall I say, Sankara, the thinker who, perhaps, has carried idealism further than any other thinker of any other age or country, or of the subtleties of the Nyaya system which has been handed down through immemorial ages, and is today the pride and glory of the tols of Navadvip—does, indeed appear to me to be a profound anomaly. I should have expected to find the deep thought of India which has sprung from the genius of the people themselves, being discussed and taught as the normal course in an Indian University; and the speculations and systems of other peoples from other

lands introduced to the student at a later stage after he has obtained a comprehensive view of the philosophic wisdom of his own country.

—EARL OF RONALDSHAY

*(Calcutta University—1918.)*

## MENTAL AND MORAL APPARATUS

THERE is another general principle on which all serious-minded men—scientists as well as literary men—are agreed. That is, the essential features of true culture are the same; they have all along been the same, namely, to seek for unity amidst diversity. Plato is reported to have said that he would worship the man who discovered this unity. Search for laws—in all spheres of knowledge—is nothing more or less than this search for unity amidst diversity. In this search our Indian thinkers of the past have not been lacking. They did not, of course, proceed on lines that we now call “experimental.” Perhaps they did not possess much experimental apparatus. But the want of such apparatus was more than made up for by the mental and moral apparatus with which they equipped themselves. And with such equipment they succeeded, more than 5,000 years ago, in reaching the highest synthesis;—they

succeeded in discovering absolute unity amidst diversity. This philosophy of unity (perhaps, rightly called 'monism') has been characterised, and rightly characterised, as the boldest and highest pinnacle that thought can reach. This is not the occasion, nor is this the place, for discussing the logical and ethical consequences of this philosophy. But a student of this philosophy may be permitted to congratulate himself on finding eminent scientists of the present day slowly working up, by experimental methods, to that same philosophical conception. Chemists and Physicists alike are fast approaching the truth that all manifestation is the outcome of a single entity. Of course, these workers call it variously. But this also only corroborates the statement of the Ancient Indian Seer—*ekam sad vipra bahudha vadanti*—'there is but one entity; the learned call it variously.'

Our modern scientists have only got to realise that this entity which they call a 'force' is itself only a manifestation of (or, who knows, it may be the same as) the one

*sat*, one entity, *chit*, 'consciousness,' of the Indian Seer. It is doubtful, however, if they will realise this, until they carry themselves beyond merely physical apparatus and equipment to which they are confined and by which their activities are circumscribed. They have to transcend these and supply themselves with that intellectual and moral equipment upon which our ancient teachers have laid stress.

This bold conception carries with it the implication that the first principle of things must above all be sought in man's own inner self, which self, however, is not accessible to the same means of cognition as the things of the sense. This is where our scientific friends failed during the nineteenth century. We have no immediate perception of our body (or of any substance, whatsoever) from within. This our inner nature has been rightly compared to a house with many floors, passages and chambers, of which only a part is illuminated by a light somewhere within, which light by its very immanence is difficult to locate. It is the difficulty of



realising the immanence of this source of light which has landed the modern philosopher into a maze of intellectualism, from the vicious circle of which he finds no escape.

—MAHAMAHOPADHYAYA DR. GANGANATHA JHA  
(*Allahabad University—1924.*)

## PANCH PRADEEPA

WHAT is humanism today? Who is the humanist? Today it is no longer the crabbed old Philologer of the Renaissance, like Browning's Grammarian, purblind and stone-deaf and bent double, who is the apostle of humanism. His funeral was celebrated long ago.

Today the cult of humanism is the cult of youth. It is the youth of the world, youth the dreamer of impossible dreams, the seer of sightless visions, the youth that just now deployed before me,—they are the apostles of humanism. I, a humanist teacher, hail them as my teachers.

How shall I then, at this the Convocation of Youth, admonish, counsel, warn them as to the conduct of life, when youth, the guideless instructor, is their friend and companion? The golden maxim of the conduct of life—and the foundation of all true education—is to be true to oneself, true

to one's *Svadharmā*, as the *Bhagavadgita* puts it. That is the discipline to which you, young men, are called—the discipline of youth, if only you know it—indeed a world-discipline, today. Who rules the home today?—Youth. Who rules the school?—Youth. Who is the schoolmaster's schoolmaster; Montessori?—Youth. And perhaps, Youth, if it had a chance, might, as Barrie tells us, make a much better show of the governance of the world than the world's custodians, the world's sapient old masters, have done of it.

“*Si monumentum requiris*,” I am tempted to say,—if you are looking for a monument to the sapience of age, look round. Look to the world crumbling all round you. Look to the reeking fumes of blood and fire and lust that from East and West, from North and South, rise, like the dark Djinn from the depths; rise perpetually and stain the stainless cerule of the eternal skies. Is there to be no deliverance from the body of this death? What power will transform this world when old wisdom has

failed? But is it not written that wisdom speaketh out of the mouth of babes? One power we all know or have known,—all except the cynic, the man born old, if there should be any so unfortunate among us—one power, the power of Youth which for us transfigured the world, indeed made of our common Earth a flame transcending Jove or Mars? Have we, has the world, lost the secret of Youth, this vision splendid, this transforming magic power? What if young men were to ride all the world over, and take a vow of perpetual Youth—declare that they would never, never, cease to be young,—and the Earth would be free?

Serene will be our days and bright,  
And happy will our nature be,  
When love is an unerring light,  
And joy its own security!

But what is Youth? Youth that must take this vow of perpetuity to save the world from itself? Let me, an old man, answer the question as Youth taught me to answer.

Youth, above everything else, is young : it is its duty to be young. Call it the *Dharma* of Youth, the law of its being.

This *Dharma* is the worship of life. Youth lights its lamps to adore the Lord of Life. And if architecture has its seven lamps, Youth has its five, its *Pancha Pradipas* (पंचप्रदीप), in the ritual of its worship.

The first *Pradipa*, or lamp is its subjectivity, its freedom from the law of the object. As yet, the great hard world of the objective fact does not hold the young soul in its iron grip—the iron has not entered into the soul. Youth dares to be original—custom, convention, the Philistine's idol, goes to pieces, like Dragon, before the *Mantram* (मंत्रम्) of youth. Youth dares to be free. An authority that is not vouched for by the inner self, a dogma that does not satisfy the individual judgment, a code that does not attract willing obedience—does not exist for it.

The second *Pradipa*, or lamp, is its romance, its exalted sensibility. For Youth is but Adam born over again in each one

of us, looking with Adam's eyes over this big blooming kaleidoscopic world,—in all its first wonder and novelty, its bursting freshness and variety. The flame of life burns intense, burns white, burns pure—on the altar of Youth.

The third *Pradipa*, or lamp, is its creativeness, its power of conjuring up a world of its own, and by its own *Dhyana* (ध्यान), its own concentration on the image, making the image real. It confesses, it imagines, it creates. This is Youth's thaumaturgy or magic. Youth is indeed a world-builder. And it builds with any material or stuff, however intractable and unpromising. It transmutes the basest metal into its own gold. Such is Youth's alchemy.

Its fourth *Pradipa* is its invincible optimism, its perennial spring of joy and song, of hope and adventure. Youth, like a thing of beauty, is a joy for ever. Youth has an inexhaustible store of songs and tunes like Apollo's golden harp. Youth has heard the song of the Sirens, and not

closed its ears like self-mistrusting Ulysses. Youth has climbed Everest and dived into the bottomless sea, has traversed Darkest Africa and reached the Poles, has come to the secrets of the moon and the stars, in the beginningless yore,—Youth, the great Adventurer in all adventures that were, are or shall be—the great traveller beyond, beyond Land's End, into perilous seas in fairy land forlorn.

And the fifth *Pradipa*, that burns brightest in Youth's *Arati*, that adoration with the lamps, is its immortality, its sense of an inextinguishable, irrepressible life. A thing of palpitating life, what should it know of death? And so Youth alone is capable of Love; for there can be no love without an assured conviction that that love is immortal. And Youth is capable of self-immolating service with a smiling countenance, because such service is natural to one who knows that both the giver and the receiver are deathless.

And all the five *Pradipas*, these five lamps, converge into one central light; but it is a light that never was on sea or land,

a light which shines only in the circum-ambient ether that encompasses and engulfs this bounded isle of existence.

My young friends, this is the canticle of Youth which Youth taught me, and I repeat it to you in my old days so that you may repeat the same to those who come after you. In the name of the world's age, I hail thee world's Youth that in you deploys in procession before me.

—DR. SIR BRAJENDRANATH SEAL

(*University of Bombay—1926.*)



## **THERE IS AN INFECTION OF GOOD**

It is of fundamental importance for the future of India that the educated classes should gain a greater insight into the lives of those who are poor and who form the immense majority of the nation; important for the common humanity of the individual (for service creates love as much as love creates service), important for the stability of the social structure of the State. I do not think it would be easy to deny that the general attitude of the classes in India which supply students to the Indian universities is one that is too often an attitude of indifference. I speak from my own experience. I should say that the indifference is far greater than that which exists at the present moment in many other countries. Perhaps that indifference may be due to the fatalism engendered by caste, which regards a man's occupation and lot in life as predetermined. But on that point I cannot speak with authority.

## REPROACH OF ILLITERACY

I venture, however, to predict that the indifference will not and cannot be of long duration. The demand for universal primary education, voiced by that great and generous-minded man, Mr. G. K. Gokhale, in 1911, is a growing demand. India is coming to feel that the illiteracy of her millions, and especially of her women, is a reproach that must be removed. In 1921, out of 319 million people in India only 19,800,000 males and 2,800,000 females were literate in any language. I venture to predict that the situation will be very different in another twenty years from now and that though immense efforts are necessary, the reproach of illiteracy will be to a large extent removed. But, as the Committee over which I had recently the honour to preside have said in their report, "literacy is not education but only a means to education." Literacy brings a man into potential contact with the knowledge and wisdom of the 'great society' (to use the phrase of

Graham Wallas) of the civilized world, but it does not necessarily make him either a wiser or a better man. Again, it increases immensely his power of exerting his influence on that greater world, but it does not follow that his influence will be an influence for good.

### DANGERS OF EDUCATION

But in considering the future literacy of the peasants of India who form the mass of this nation, most of us believe, and I think rightly, that it will bring in its train, here as elsewhere, a greater fruitfulness of manual labour, a higher standard of living, a fuller and a healthier life. I think we may count on that; and I think it the duty of India to give her people literacy. There is, of course, another point of view. As in the West, a century or so ago, some people shake their heads and say that the poor are better left ignorant, that they are happier so, because they have fewer desires to satisfy, and 'society is safer' if there is not too much education. I do not agree with them; but I go so far as

to say that the period during which literacy means the power to read without the power to understand or criticise, a period during which that student of applied psychology whom we call the propagandist is exceptionally powerful, is and must be, a period of danger. Come it must and will. I am not for postponing it, but for passing through it as rapidly as possible. I frankly confess that this period will have special dangers for India; and it is of grave importance to foresee and face those dangers.

In a remarkable book called *Icarus* (of which I do not pretend to agree with every word) that distinguished mathematician and philosopher, Mr. Bertrand Russell, takes a somewhat pessimistic view. He tells us that: "Science has not given men more self-control, more kindness or more power of discounting their passions in deciding upon a course of action. It has given communities more power to indulge their collective passions, but, by making society more organic it has diminished the part played by private passions. Man's collective

passions are mainly evil; for the strongest of them are hatred and rivalry directed towards other groups." What I want to suggest to you today is that the universities of India will have an immense part to play in guiding the new forces, moral and intellectual of which Mr. Russell speaks, and which will be brought into being on a vast scale, by literacy.

### BALANCED JUDGMENT

I think I shall be only paraphrasing (though perhaps a little roughly) the gist of the two admirable addresses given by Lord Reading and Lord Irwin to the first two Inter-University Conferences in India, when I say that if a university does its work really well, it tends to give a man three things of great value to the community: a balanced judgment, a balanced character, and an increased will to act for the good both of himself and his fellow-creatures.

May I say something first of the balanced judgment? I sometimes think that in Indian university teaching far too little effort is

made in dealing with controversial subjects to make a student see for himself what is to be said on both sides of a question. Far too little effort is used to make him analyse for himself, without knowing his teacher's opinions beforehand, and to contrast opposite views, for each of which there is something to be said. I remember asking a candidate for a university post at Dacca what he would say to a student who after hearing him lecture on an admittedly controversial question came up to him and said, "I am sorry, Sir, but I am afraid I do not share your views. I think so and so." The candidate replied that he would tell the student that he had no right to an opinion of his own. We did not select that teacher.

The balanced intellectual judgment is not sufficient. A man with great intellectual discrimination may be swept away by gusts of passion; the balanced character is harder to achieve than the balanced judgment and perhaps harder still is the mastery of the will that makes a man go forward on

the path which he knows to be the right one.

### GROUP HATREDS

In my classification I put the balanced judgment first and advisedly. I suggest to you (although I shall not enter into detail) that goodness cannot be effective without intelligence, and that want of intelligence is at the root of much that is evil. It takes intelligence to understand what Russell has said about group-hatreds. I am inclined, without claiming to be a psychologist, to push his analysis a little further and to say that the group-hatred arises from a very common defect in individuals. There is a tendency on the part of an individual suffering from an inferiority complex (of which he may be quite unconscious) to bolster up his own self-respect by disliking and despising others. When a man says, not casually but with conviction, I hate Bengalis, or Madrasis, I hate Scotchmen, I hate Irishmen, I hate Roman Catholics, (to take a few examples at random), I always suspect

that, however clever he may be in other ways, there is not only some fundamental want of kindness, but some fundamental stupidity in that man's composition, a blind spot in his heart and mind.

The groups of millions created by historic causes offer far too much individual variety for one to be justified in forming general likes or dislikes with any real validity. I would suggest to you that these group-hatreds are as much of a disease as small-pox or cholera or plague, one of the natural 'disharmonies' of which Metschnikoff speaks; and it is our business as university men to recognise them as such. But the scientific perception of an evil is not enough. We have not only to diagnose but to do what we can to cure these group-hatreds, lying as they do at the root of some of the gravest difficulties of national and international life. It is not only your accuracy of judgment, or your moral assent that I solicit, but your determination, the determination of each of you, to do something for the good cause. Do not for a moment think that any



one of you is too insignificant a unit to matter. Each one of us matters. There is an infection of good as well as of evil in this world. Even the humblest of men can do something to promote the good cause, by his right feelings and his right example, perhaps more in the end than many a loud speaker.

—SIR PHILLIP HARTOG

(*University of Lucknow—1929*)

## EXTENSIVE AND INTENSIVE

MEN are, though slowly, commencing to perceive that the social and industrial problem in every country in its final analysis is a question of education; and the solution depends, to illustrate only one aspect of it, upon the dispelling of the universal ignorance of the primary laws of health and well-being. For, Matthew Arnold's definition of education as the wisdom to do the right thing in the right way and at the right time holds universally good. When the workman, whether labouring with his hands or with his mind, is trained to understand the science and significance of his trade or calling and the reasons for the operations he performs, we shall be able to give him an intellectual interest in his work. And to those who deprecate education as leading people away from habits of manual work or industry, we may say that when educated men of tomorrow perform what is today

regarded as the work of drudgery the work will be raised to the dignity of the educated man. Therefore it is that it will be an unmixed advantage both to the individual and the community in India to ensure that every youth gets the foundations of a good general education. The aim, as visualised by Lord Haldane speaking at one of the newer English Universities, should be to bring the possibilities of University education down to everybody. We are too apt to concentrate our attention on the achievements of a few giants in science or literature and to ignore the truth that the object of higher education is two-fold : extensive and intensive. And, from the former point of view, the object is not to make more giants but to elevate the race itself. It is, on this ground that I am disinclined to share the pessimism of those who bewail the progressive multiplication of graduates and the mere diffusion of an ordinary grade of education. In envisaging our future, it is imperative to bear in mind the wise words of Ruskin who exclaimed, "how much misery

and crime would be effaced from the world by persistence, even for a few years, in a system of education directed to raise the fittest into position of influence, to give to every scale of intellect its natural sphere and to every line of action its unquestionable principle." It was with a lively consciousness of these aspects of educational activity that His Excellency the Earl of Reading, in his speech at the Universities Conference in May last, laid down as one of the great functions of Indian Universities to erect the Empire of Reason. Why did he say so? Examining this matter a little more closely, do we not all feel that we are, all the world over, and not least rapidly in India, approaching a period when not only the forms of Government but even the foundations of the social organisation are being scrutinised by the popular mind. It is at such a juncture that our capacities are necessarily subjected to the most exacting of tests.

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It is a trite remark that in India the Bar is overcrowded. But do those who make

themselves responsible for that assertion advert to the multitudes who crowded the Bar even in the early days of the Roman Empire, and have they studied the figures in Europe and America? Do they realise that the first result of intellectual cultivation in every country has been the diversion of a large proportion of the youth of that country to the Bar? Do they not see that the pursuit of the Law is one of the few avocations which satisfy practical as well as speculative tests, as a profession combining the attractions of the study and the world of men? I cannot, therefore, concur with those who deplore the overcrowding at the Bar, though I cannot but grieve over the fact that, in the conditions of today, it happens to be almost the only pursuit that is available to the classes described in political parlance as the intelligentsia.

But even in this sphere of activity to which we are, by nature, predisposed and in which the average of achievement is so high, we have failed to sense the value of a scientific as apart from a professional study of

the law—a study which will produce savants like Maitland, Anson Ilbert and Maine, Dicey, Thibaut, Savigny and Vinogradoff. None of our successful lawyers and legislators have yet emulated the example of that wise benefactor, Tagore. But it cannot be long before they see that it is not so much to the successful professional man that the growth of legislation and the evolution of law which results from a scholarly analysis of institutions are attributable, but to the professor and the student in his closet who must be rendered independent of material worries in order to pursue his researches. It is not everyone who, like Sir Asutosh Mukerji, can combine the burning enthusiasm and the catholic ardour of the student with the work-a-day requirements of the practical lawyer.

To you, Graduates in Medicine, I can but say that you have notable examples to follow, of devotion to science and the sacrifice of health and even life for its sake. But in this country, you also fulfil the part of missionaries and your work will be largely

propagandist. The diffusion of medical and sanitary ideals is one of our foremost needs, and preventive work is not less important than the actual practice of healing. On you will also devolve the duty of putting into scientific and modern shape the older and partly empirical arts that have been practised, and not without success, by the exponents of the indigenous science.

It is a matter for congratulation that the faculties of commerce and agriculture are enlisting a growing interest, though these branches of study do not yet rank as high in prestige as they ought to, especially in a tract where the population almost wholly lives on the land. This learning in its higher aspects is closely allied to politics and social life. Science and practice go hand in hand in their cultivation, and it is daily more manifest that our University must follow the younger foundations of the British Empire and America in laying adequate stress upon these topics. We may well take an example from some American Colleges and Universities where they confer Diplomas and

Degrees in such ostensibly utilitarian subjects as domestic hygiene. As I have already stated, it is not the subject but the manner in which it is approached that matters in the acquisition of culture.

Graduates in Engineering, to you I have a word of special appeal. Great developments await our presidency. I am a firm believer in the possibility, nay, the inevitability, of the utilisation of the vast sources of power open to us, the harnessing of the energy which, at least as much as in Canada, a lavish nature has placed at our command. I believe that by growth of our irrigational facilities and the development of energy by means of hydro-electric appliances, we shall be able to revolutionise cottage industries and profoundly to modify factory practice, so as to produce things of utility and of beauty with the expenditure of the minimum of human energy, and so as to obliterate the sordid aspects of industrial life. This ought to be your special field of work and to you also will it be given to Indianise our architectural practice, to house our men and our great



institutions in appropriate structures without disfiguring the face of the country by garish and purposeless foreign ornamentation or offending the eye by unrelieved and uniform ugliness as of barrack rooms.

It is superfluous for me to refer in addressing the Graduates in Teaching to the profound revolution that has been effected in the fundamental ideals of your profession—a revolution which is based on the growing belief tested by experiment and practice, that your function is, in essence, to remove obstacles in the path of the acquisition of knowledge, to allow the intellect and the soul spontaneously to unfold and evolve, instead of to cram the mind with indigestible matter. The doctrine associated with the name of Montessori is one of infinitely wide application and to you is given the function of being one of the most powerful factors in the evolution of the race.

I have done. In what I have been saying (I have rather been thinking aloud), I may have been a visionary and may perhaps be arraigned as impractical. But does not the

failure to climb Mt. Everest, the great Gaurishankar, appeal to us as a more worthy attainment than the easier feat of surmounting lesser heights. The poet's exclamation is profoundly true that each age is a dream that is dying or one that is coming to birth. It is also mysteriously true that the fashioning of this dream and its realisation are in our hands. But in this translation of our dreams into practice, we can summon to our aid our sages and scholars and say with the poet :

Call me rather, silent voices,  
 Forward to the starry tract  
 Glimmering up the height beyond me  
 On, and always on.

—SIR C. P. RAMASWAMI AYYAR

(*University of Madras—1924*)

## A STOUT HEART

THE Roman was never greater than in adversity. The temper of the people braced itself to the emergency. When Hannibal had invaded Italy and had beaten the Romans in a second battle, the news was broken to the citizens in a simple phrase—"We have been defeated in a great battle." The magistrates knew that the fibre of the people was strong enough to stand the shock. Again, when they put their fortunes to the test a third time, and yet a third time the military genius of Hannibal triumphed, and practically the whole military strength of Rome was destroyed at Cannæ, there was no panic or outburst of popular passion; instead of the blundering general who had brought the catastrophe on them being lynched, the Senate met and passed a vote of thanks to him—"because he had not despaired of the public." Again and again, this note of serenity in danger is struck. I could easily

weary you with more quotations but, Kipling has put the essence of the matter on the lips of the young Roman soldier serving in Britain when he speaks of "Rome's thrice-hammered hardihood in arduous things."

Equanimity, serenity, fortitude, toughness, self-control; these were the typical Roman virtues. In Henley's phrase—"Their head was bloody, but unbowed." Whether you like them or not, who can refuse admiration to a people who could say with such a high measure of truth:

"We are the masters of our fate  
We are the captains of our soul."

The chief legacy of Rome to the modern world seems to me that summed up in the Duke of Wellington's saying—"The King's Government *must* be carried on." Order, security, law, justice—these are the very pillars of the state, and citizens and magistrates together must see that they are made secure through any storm. And in the domain of private conduct, the moral is much the same. Temper yourself, discipline yourself be

strong to resist the stress when it comes, as come it surely will. "What," says Juvenal, "is a man to pray for? Many men pray for material blessings; but they are foolish to do so, for the gods know best. A man is dearer to the gods than he is to himself, and it is best to leave it to them and to let them weigh out, as from a balance, the things that they know will be useful." "But we *must* pray for something. Pray, then, for a sound mind in a sound body. Ask for a stout heart that has no fear of death, a heart that reckons the last lap of life among the gifts of nature, a heart that is strong to bear any toil, that is not easily provoked, that is without desire: a mind that reckons the sorrows and harsh toils of Hercules a thing more to be sought after than the lust and gluttony and featherbeds of an Assyrian King."

—SIR WILLIAM SINCLAIR MARRIS

(*University of Allahabad—1923*)

## DEBTOR AND CREDITOR NATIONS

IF it is true that knowledge is power, then we are bound also to admit that the creators of new knowledge, the makers of original research, must become the masters of those who are mere borrowers of knowledge. So long as our Universities were content with merely importing to India, and diffusing among our people, knowledge of various kinds which had originated in Europe, we were intellectually a debtor nation; our best writers were mere imitators or translators. Therefore, if we wish to be self-reliant in art and science, if we wish to be independent in things of the mind, we must qualify ourselves to be givers and not merely takers; we must create and not merely import; we must aspire to be a creditor nation and not eternal intellectual beggars.

If the ever-flowing fountain of research and invention be confined to the European countries and never brought to India, then

India will always remain the slave of Europe. In every generation we shall lag behind Europe; we shall be always using the arts and the arms which Europe discarded fifty years ago and holding theories which were proved obsolete there, two or three generations earlier. Not only a state of war, but even a temporary obstruction of transport, or the natural desire of foreign inventors to reserve the first fruits of their research to people who can give something in return, may stop the supply of the newest knowledge and the newest appliances of civilization from Europe to us, and then India will remain helpless and weak.

I may also point out that original research of the right type has an ennobling influence on character. He who has gained a vision of the secrets of nature and of the human mind, by his own efforts, is fearless in accepting truth; he cannot be content with popular superstitions, social conventions and political catchwords. Research workers form a brotherhood of truth-seekers all over the world. The pure stream of

truth discovered in her loftiest original source like the heaven-descended Ganges of Hindu mythology, washes away all impurities of the human mind.

In this quest of truth there must be constant progress; there is no finality, no pause even. But this fact should not deter us from it. If eternal vigilance be the price of political liberty, it is no less truly the price of national efficiency, and that price we must be prepared to pay.

Let me assure you that scientific research needs organisation and co-operative effort in the same degree as historical inquiry. It is even more important to us from the economic point of view. The immense natural resources of our country are running to waste for want of the scientific exploration and utilisation of them on modern lines. Scientific research, if carried on here as wisely and strenuously as in Germany, would immensely increase the wealth of our country and amply repay the expenditure of State funds.



## DEEP-MALA

Research is not an impossibility in India, it need not be a sham here. There are two men still in our midst who have proved that India can give to Europe in science and philosophy truths of the highest value to mankind. What a Jagadish Chandra Bose or Rabindranath Tagore has done, their fellow-countrymen can do if they get the necessary opportunity.

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The intellectual resurrection of India is the supreme ideal of the Indian nationalist. And in realising this ideal, our Universities must play the leading part. This is a duty which they cannot any longer ignore without failing to justify their existence in the changed world of today. They must no longer be glorified schools, mere workshops for turning out clerks and school-masters, mechanics and overseers, translators and copyists. They must in future add to the world's stock of knowledge. They must achieve intellectual Swadeshi, instead of clothing our people's minds with garments imported from Europe. Is political Swaraj possible, can

Swaraj last if given by others, in a country which eternally looks up to foreign lands for all additions to human knowledge, for all new discoveries in medicine and science, for all new inventions in the mechanical arts and the accessories of civilized life and for every leap forward of the human mind in its quest of truth ?

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Never forget your rich inheritance, never be unworthy of the glorious opportunity which the teaching and traditions of this University have given to you. Remember that your names are inscribed as the latest recruits in the same golden book which enshrines the names of Telang and Ranade, Bhandarkar and Rajwade, and see that your life and conduct are worthy of such a noble brotherhood. By the education you have received, the treasuries of Eastern and Western wisdom have been freely opened to you. Consider your past life as only a preparation for further self-improvement and the achievement of a higher destiny for your individual selves and your countrymen in

general. The world of action seldom gives its highest prizes to the most gifted in intellect or the purest in character. But that need not make us repine, that need not make us give up the struggle. The heroic soul seeks only opportunities for exerting itself, for daring, and for making its endeavour, and does not look for the material fruits of the endeavour. Let the graduates of the University arm themselves against the world with this eternal lesson of the Bhagvat Gita :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन

—PROFESSOR SIR JADUNATH SARKAR

(*University of Bombay—1927*)

## LIFE IS ONLY A COMPROMISE

IF we ponder seriously, I am sure, we shall find that there is no real conflict between Religion and Science. It is no doubt true that undue emphasis of the claims of Faith may clash with, and drown, the voice of Reason, and any scheme of studies which subordinates the claims of the rational faculty to the dictates of authority must end in stagnation and decay. We are living in a world of the wireless and aeroplanes and this era of scientific renaissance could not possibly have been ushered in by the Schoolmen of the Medieval Ages, who delighted in logomachies about Form and Substance, Concept and Name, Identity and Difference. The ancient Universities of Taxila and Nalanda hummed with polemical wrangles about the vanity of the cosmos, nescience about the acosmic reality, and existence of a future world; but it is open to question whether they really contributed much to the

advancement of our ascendancy over Nature in this world. If we desire to understand the mysteries of Nature, we have to accost her and force her into a corner under the air-pump and extort or wring out her secrets. Bhartrihari, the Royal Sage, sang of the impossibility of weaving ropes from the rays of the sun or of pressing out oil from sand. Our present-day victories in the field of Science have achieved even more. If Bhartrihari were to visit the world in his new incarnation today, he would stand aghast at the uses to which we have put the Solar and various other Rays in the service of man. Science has not only annihilated space; she has lengthened life, she has minimised danger, she has controlled lunacy and trampled disease. She restores eyes to the blind and hearing to the deaf. She has enlisted the sunbeam in her service to limn for us with absolute fidelity the faces of the friends we love and transmit the picture from across the seas. She has harnessed the lightning for the conveyance of our message to the other end of the world and has enabled

our vision to penetrate to the bowels of the earth to find out what priceless treasures are embedded below. It is in this Department of Science that much remains still to be done in our Indian Universities and this you can only achieve if you perfect your laboratories and study Nature in her manifold manifestations. Cultivate a spirit of Research, of Observation and Experiment, and your conquest over the elements of Nature would be materially assured. Let me not be misunderstood. I do not discourage the study of Spiritual Dialectics; the problem whether our soul has three dimensions or four is no doubt fascinating; but it can hardly be disputed that, as its name implies, Metaphysics must come after Physics.

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The value of a Residential University can best be demonstrated in the facilities it can afford for the building up of good character. Let your goal be the culture of "Self-reverence, Self-knowledge, Self-control; which three alone lead to Sovereign power." One cannot fail to be struck with the mistaken

notions about liberty that often prevail in the minds of some young men. True liberty consists in freedom to do what one ought, not freedom to do what one wills, which only deteriorates into license and wanton depravity. Learn to control yourself; for moral self-government alone can prepare you for any higher form of political self-government. Cultivate the habit of self-reverence. We have indeed every reason to be proud of our ancestors, our ancient culture and our glorious civilization; but do not let any undue bias for antiquity deter you from your duty to posterity. Reverence for the ancient Aryavarta can never be incompatible with an eager solicitude for the elevation and regeneration of Mother India. But with this end in view "Act, act in the living present"; and "above all to thine ownself be true; so that thou canst not then be false to any man." Service and Sacrifice ought to be the twin vows of your modern Brahmacharya. Our land has been well-known for its spirit of Chivalry. If that Age has gone from the present-day Western world of Sophisters and

Economists, let not that same canker eat up the vitals of our ancient culture. Never fail to set a high value on a habit of deference and reverence to your elders and of proud submission to rank and sex which is the true test of an abiding civilization.

The value of high character and sublime moral ideals is incalculable at the present day. We are passing through critical times. An era of transition has ever been an era of trouble, travail and turmoil owing to the dethronement of old ideals and the effete incapacity of the new ideals to take their place. India is hovering between two worlds in our time; the one as dead as Queen Anne, the other yet 'too powerless to be born.' The greater is the necessity of wise caution and robust common sense. We must live at peace with our fellow-subjects, our Moslem brethren; for pray do not forget that though we are divided by Religion, we are all Indians first and foremost and Hindus and Moslems and everything else only afterwards. Our communal tension has unfortunately become a veritable cancer and must be radically cut



off, if we want to preserve our national life. Our popular Viceroy, Lord Irwin—a good, religious man—has sent forth in all earnest his exhortation for mutual understanding and racial reconciliation. Let not that sage counsel fall upon deaf ears. Remember that Life is only a compromise. Let us all realise that the high road to national greatness lies along the old highway of steadfast well-doing all round, and they who are the most persistent and work in the truest spirit of general well-being, will invariably be the most successful. Success treads on the heels of only righteous endeavour.

Philosophers and Educationists have proclaimed how our environments and surroundings mould human character and shape our destiny: and in this respect you, fortunate *alumni* of the Kashi Vishva Vidyalyaya, are well-favoured and richly endowed. For what can be more holy than Kashi, which succeeded in attracting Lord Gautama Buddha whose first lesson on the Doctrine of Divine Mercy and Universal Brotherhood was initiated in the Deer Park at Sarnath?

What can be more inspiring than the sacred waters of Mother Ganga that are even now credited in this Iron Age of Doubt and Disbelief with supreme healing powers for all our ills, both of mind and body. You are now leaving your Brahmacharya Ashram. Go forth into the World out of the portals of this Great Institution with this rich dowry of Divine Inspiration and you will be admirably fitted to wed that "Stern Daughter of the Voice of God"—Duty—in the Great life's journey that lies at your feet.

—H. H. THE MAHARAJA OF BIKANER

*(Benares Hindu University —1927)*

## I AM A CARPENTER

THE next vital question for 'immediate solution is the introduction of vocational education both in schools and Universities. There seems to be such a consensus of authoritative opinion in its favour that it will be waste of energy to advance arguments in support of it. I really apprehend that if immediate arrangements are not made for such education, a situation will arise, and that in no distant future, which will at once be embarrassing to the administration, and demoralising to society. An acute unemployment problem, the like of which has not been witnessed before, will shake the very foundation of our social fabric. There is a limit to employment by the State and there is also, I hope, a limit to the credulity and the failing of humanity upon which the Bar prospers. That being so, safety valves have immediately to be provided for. If this is not done, India must

be prepared for a larger number of devotees to Schopenhauer's theory of Suicide and for a band of ill-fed, discontented groups of graduates with black banners parading the streets or spreading disaffection in the country, and thus becoming a source of great menace both to Government and to society.

I cannot leave the topic of vocational education without referring to a few relevant passages from a remarkable speech said to have been made by a man who had never made one before, originally published by Mr. Alexander Irvine, the author of "My Lady of the Chimney Corner" in the *Teacher World*. The speech was made after dinner at one of the world's greatest hotels and affords plenty of food for reflection. He said, "We are in one of the famous banqueting halls of the world. Belshazzer's hall compared to this was a lodging on the third floor back. No such art existed in those days as we see around this room. No such viands graced his board. What there was, was elegant for that

day, but we live in another age, an age of art, craftsmanship and luxury. From the four corners of the earth came the things on this table. We have around us samples of at least a hundred forms of human work. Take this table-cloth, to begin with. It is of most exquisite workmanship. It is a damask linen, beautiful and most pleasing to the eye. I want to ask you a question; is there any one here who knows from personal experience anything about the labour involved? Let me draw your attention to the samples of pottery here. Surely, the men and women who produced such beautiful things are artists. What a joy it must be for a man to hold such a thing in his hand complete, and say, 'I made it.' There are samples of the most exquisite and, I know, costly cut glass. I would be rather surprised to find a man among you who had ever touched this industry at any angle."

When he had gone over most of the things in the room in this way he turned again to the table and continued, "I am a representative University man, seriously

asking myself and you whether the system we call education educates? Here we are, then, a group of men on whom a University has set its stamp. We produce nothing we eat, we could not even lend a hand in the making of anything we see around us, and truth compels me to venture the suggestion that, in ninety-nine cases out of a hundred, the chief motive of a college education is to escape actual participation in just such work as gives or ought to give joy to the worker. Education is to prepare and equip for the duties and responsibilities of life—not to turn out industrial and commercial bosses, gaffers, timekeepers, and cash registers. I would hardly be justified in taking up your time with these observations alone. So, in addition, I want to say this: Most of you are destined to be masters of men. You will organise and mobilise their labour, you will oversee it. When you see men around you actually creating beautiful things with their hands, I would like you to remember that it was my opinion that actual labour in the arts and crafts and industries is an

infinitely nobler contribution to the happiness of mankind than clipping coupons and living on the sweat of other men's brows. Why should a University perpetuate such a revolt against Nature in which the man who does no useful work at all is considered a gentleman, and the creator of wealth and beautiful things should be considered low-caste, in Anglo-Saxon civilization?"

He pushed his chair back and stood a few feet from the table. His face betrayed deep emotion. His voice became wonderfully soft and irresistingly appealing. The college men had been interested; they were now spellbound. He raised his hand and went through the motions of drawing aside a curtain. 'Gentlemen,' said he, "May I introduce you to a young Galilean who is a master-builder—Jesus of Nazareth? It was a weird act. The silence became oppressive. As if addressing an actual person of flesh and blood, he continued, "Master, may I ask you, as I asked these young men, whether there is anything in this room that you could make with your hands as other

men make them ?” There, was a pause, a brief moment or two, then with the slow measured stride of an Oriental he went to the end of the table and took the table-cloth in his hand, and made bare the corner and carved oak-leg of the great table. In that position he looked into the faces of the men and said, The Master says, “Yes, I could make the table—I am a Carpenter!”

It is a long quotation, but I feel I need not apologise for inflicting it upon you. I wish you to contemplate the profundity of the observation. I feel convinced that the salvation of our country will be far distant, if we do not learn to honour the work-man’s tools at least in a similar manner as the scholar’s pen or the warrior’s sword.

—SIR SULTAN AHMAD.

(*Aligarh Muslim University—1926*)



## THE DREAM OF DESPOTS

It has often been the dream of despots to establish a system of education which would cast the whole of a great people in one mould, and train them up in a blind and unreasoning submission to the will of a central power. This was the aim of the first Napoleon when he founded the University of France and gave it complete control over the whole education of the country. All Frenchmen were to be brought up exactly alike and taught to believe that their first duty was to love and obey the Emperor, whoever he might be, and whatever he might command; and no one who is acquainted with the subsequent history of French education can fail to be struck with the deep root which this pernicious system, once established, has taken in France, and the strange way in which it has survived all political changes and been

adopted by almost all political parties in succession, because it afforded them a powerful engine for the compulsory propagation of their own opinions. Now such a scheme as this is alien to the genius of the English people and contrary to the policy which it would be wise for the English Government to pursue in India. We are here in the midst of ancient peoples possessed of civilization, of literature, and of art of their own; and our business is not to try and force them to reject their past, to forget all that is characteristic in their history and their tradition, and to convert themselves into bad imitations of modern Englishmen, but to place without stint at their disposal all the riches of Western science and Western culture, that they may blend them in one harmonious union with the treasures of their own Oriental learning. If ever there was a country in which educational variety was a necessity, it seems to me that India is that country. It is a land of many races and many creeds, Hindoo, Buddhist, and Mahomedan traditions are

essentially different, and have each given rise to a different literature and a varied form of civilization. If we leave things to take their free and natural course, Western learning will combine with each of those great forms of Indian thought in a different and characteristic manner; and, though its ultimate tendency may be to unity, it will reach that unity by varied means and along separate paths; and in the midst of that unity, when it is at length attained, it will, like the great forests of tropical climes, preserve that rich and infinite variety which is one of the principal sources of the beauty of nature. How then can this great end be attained? It seems to me that it can be attained only by securing for our educational work the co-operation of the great indigenous influences which are still living and active in the country. No purely Government system can do this. The inevitable tendency of Government education is to become stereotyped; to take up definite lines and to follow them; to fall into certain grooves and never to get out of them; and therefore, if you want

variety, if you want free growth and unfettered development, if you want to see various experiments tried and ignorance attacked on every side, you must frankly call in the aid of the public, you must encourage their efforts and give them ample scope. Your educational system will in this way not be so symmetrical, but it will be more natural; its results will be less uniform, but they will be more full.

But it may be asked, Why do you make this appeal so urgently now? What is there in the circumstances of the present time which leads you to hold a great educational effort to be so necessary? I have already given you some reasons for the view which I take of the matter, but there is one which especially weighs with me and to which I will now advert. I often heard it said in England before I came out to this country, that there was nothing like real and effective public opinion in India, and that the want of it was one of the special difficulties which the Government of India had to encounter. Few things have struck me more during the time

that I have been here than the various proofs which I have seen of the existence of a substantial public opinion which is evidently growing and strengthening from day to day. I do not mean to say that there yet exists in India that general, widespread, constraining public opinion which is to be found in European countries, and which, when its voice is clearly heard, is the irresistible, and unresisted master of Governments and Parliaments. Public opinion here is still, to a great extent, split up into sections, and represents very often only the views and interests of classes or of coteries; while the great mass of the people, the operatives of towns, and the cultivators of the rural districts, are still unhappily without direct means of making their voices heard; but with all these drawbacks and shortcomings the power and influence of general public opinion, which is of course in the main native opinion, is obviously extending and advancing with sure and steady step. No prudent Government and no wise statesman would despise or disregard it, while at the same time it has

not yet arrived at that condition of solidity and depth which would make it the powerful instrument for warning and enlightening the administration which it is in England and other Western countries.

—LORD RIPON.

(*University of Calcutta—1882.*)

## THE PRICE OF IGNORANCE

It is forgotten sometimes that only an infinitesimal proportion of the revenue and the wealth of India is spent to-day in the promotion of true culture. We in India in certain respects are still as far back as the fifteenth century. Some of us have not yet outgrown the ideas, the beliefs, the prejudices of the mediæval ages. Where it is a question of finding money for building temples, for endowing religious institutions, for promoting religious beliefs and communal ideas, money will be forthcoming in large quantities. When it is an idea of promoting true culture, true knowledge and scientific research, money is not to be found. How much of India's money to-day is spent on the promotion of truly secular learning and true knowledge? It would require a chemical analysis to discover the proportion of the rupee which is thus spent on purposes which I would approve of. That is the position. And yet if there

is a little difficulty to-day, in making both sides of the budget meet, longing eyes are cast on the expenditure on science, on education.

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It is astonishing what we in India to-day are doing in the field of learning and knowledge with what little money we have. To think that it is possible to effect true economy by cutting down the university budget, it seems to me, spells disaster to the future of India. Let us remember one thing. At one time, Sir, I had the doubtful privilege of being myself an accounts officer. (Laughter.) It was one of my functions to scrutinize carefully the salary and travelling allowance bills of Government Officers to find out exactly how much they were overdrawing. Let me tell you that far more money is being spent to-day on the task of discovering the supposed overdrawals by the Government Officers (Laughter) than on the entire budgets of all the universities in India taken together. (Cheers.) More money is being spent to-day on the salaries of Directors of



Public Instruction and the salaries of Inspectors of Schools' than the payment to all the schoolmasters in India taken together. (Cheers.) You have only to look item by item into the budgets of all the governments not only of the provinces, but also of the Imperial Government, to discover that the true value of entries both on the debit and credit sides goes surely by the rule of contraries. It would be perfectly possible to reverse the balance of the budget, to decrease all items that are swollen and to increase all those that are microscopically small, and yet to maintain a true balance of account which would represent a truer sense of values. We are suffering to-day over the sins of the past. We are to-day paying the penalty for our lack of clear judgment and for our lack of a true sense of values. If we had fifty years ago all the universities in India to-day, if we had fifty years ago a clear realization that the purpose of education, that the purpose of universities, is not merely to examine and to award degrees but also to investigate and to advance knowledge, we to-day would have

been in a state wholly different from what we are in to-day. To-day we are paying a colossal price, the price of ignorance, the price of apathy. We have to blame ourselves quite as much as others for the situation in which we find ourselves to-day. But it should not be for lack of courage on the part of anyone to say this that no true lover of India, no one who looks forward to ordered progress, to harmony, to absence of communal, political and racial rancour, no one who has the true interests of India at heart can to-day, without feeling qualms of hesitation, interfere with the progress and activities of our universities. Every rupee cut from the budget will be magnified a millionfold and make the scale weighted towards the side of chaos and disorder. Money spent on the universities to-day is spent on the side of law and order. It is spent on the side of rational progress. It is spent on the side of culture. It is spent on the side of unity, of progress; and not on the side of chaos and disruption or social catastrophe. If we understand that, if we all clearly realise that, there

will be far more friends of universities to-day in official circles than there are at present. That is what I would like to say with all the emphasis at my command.

Sir, let me look forward to the future. He would be a bold man who would seek to prophesy. But none the less, sometimes it is desirable to try and lift the veil of mystery that hides the future from our eyes. You, my young friends, I am sure through your hearts surges a feeling of pride and devotion to your mother-land. Which of us is not a patriot to-day in India? But let us ask ourselves what is it that you intend to make of India. I would like to suggest to you, my young friends, that this problem of India's future which interests you and others deeply is one that needs most careful pondering over. We live to-day in an age and in circumstances far different from what we lived in, even a hundred years ago. You all remember that Japan in the middle of the last century shut herself round by a wall of isolation. She found herself compelled by the guns of the American Navy to throw

aside those walls of isolation and to knock them down, and she was forced to find herself in the stream of modern civilization. What is going to be our attitude towards that civilization? Shall we regard it merely as something unpleasant, something brutal, forced upon us from outside? I do not think that that way lies India's salvation for the future. Let us not forget that though India slumbered for fifteen centuries, nevertheless there was a time when she was also in the van of human progress, when her sages and scholars were not merely bookworms, when they sought by their own effort to understand something of nature, when they dreamed philosophy, when they constructed theories and made observations and invented new materials of progress. India discovered arithmetic and algebra, she made great progress in astronomy, in chemistry, in engineering and many of the practical sciences like medicine and so on. Shall it be said that the slumber of fifteen centuries has sent us altogether to the region of complete obscurantism? Shall we not rise from that slumber

and show that once again we can assert our age-old spirit and take part in the great advance of knowledge? We may like it or not, we may approve of it or not—knowledge and all that it means will continue to advance. I put it to you that it is no use trying to hide yourself away, to screen yourself away, from this great flood of light and new knowledge that is coming on to us.

We in India seek to find our place in the sun. If we in India wish to be recognized as one of the great nations of the world, we can only do so if we are prepared to pay the price of that achievement. Please let me tell you what I regard the proper price of that achievement. That price is to be prepared to work, it is labour, it is courage, it is dauntless enthusiasm, it is the determination to go through countless efforts, countless hours of toil, countless sacrifices in order to reach the goal. It is upon us, it is upon the spirit with which we face the new conditions about us, that the future of India depends. Do not imagine that mere assertion, that mere hope will achieve what

you and I want to achieve. If India is to find her place in the sun, it will be through ceaseless toil, through suffering and sacrifice of her sons. Remember that I am telling these, I am not preaching to you what I did not try. Allow me to assure you that it is our mission to see that India shall no longer be regarded merely as a decrepit old nation which can never rise out of the slumber of the ages. I have laboured for twenty years in the cause of science and if I have done anything to try and obtain recognition for India in the field of science, it is not as a personal effort; it is as an effort on behalf of my and your country; it is as an effort, on behalf of the memory of our great forefathers; it is as an effort to justify the existence of our people on this earth. If we do not progress, if we cannot hold our own with the foremost nations of the world, it is better that we disappear from the face of the earth. Let us reach the heights or let us go down to damnation.

—SIR C. V. RAMAN

(*Allahabad University—1931.*)

## THE SORRY DISTINCTION

OUR Eastern culture has the tradition of retiring from the world and its turmoils ; it cloistered itself in secluded halls and cells in the heart of the virgin forest and the philanthropy of the mundane world sought it out and built for it those celebrated universities of the past—Nalanda and Takshashila and Ellora, each an immortal name with its distinctive history and associations. But life was easy in those remote ages. The world was vast in those days. The population was scarce in those times. Mankind has become far more numerous now ; the world has both filled up and become incomparably smaller ; the East and the West and the North and the South jostle one another nowadays in every spot ; and the struggle for existence has become more acute. The bare necessities of food and clothing and warmth have now to be produced on a vast scale and perpetually interchanged and diversified

and transformed. Even agriculture has got to become more and more resourceful, varied and intensive; and even agriculturists have got to combine in order to obtain on the one hand the best science and the best implements for their occupation and, on the other hand, the best markets for their produce. Spinning golden threads of philosophy, invulnerable because inexhaustible, is no longer the sole or even the principal function of the deepest and subtlest human intellect. Culture as a joy and pride and a beauty in itself or as a solace and a consolation, is a thing of the past. In the East as well as in the West the highest thought and the greatest faculty have to be continuously applied to the complex and arduous labours of bringing the bounty of Nature into the homes of the least favoured of our teeming millions. The transcendent Peace that is the note of the East can no longer be won except through the prior acquisition of the Plenty which is the distinguishing note of the pushful and energetic West. Our universities must become the conduits



through which 'we have to pour into our land the Western mastery of Nature and all her productive and healing secrets. Born to the severe international competition of the modern age, it is thus alone that we even in the East can hope to attain to that Peace of the Soul, which to our remote forefathers was as the breath of their nostrils. It is only when the East and the West can march together as equal comrades in the realms of applied science and co-operative organization that the East can hope to teach her perennial secret *Mantra of Shanti* to the unquiet West. This is perhaps the most valuable and the most outstanding of the many lessons which our world-renowned poet and seer Rabindranath Tagore has been trying to teach in a hundred ways, through prose and verse, in the tale and song and drama, in beautifully constructed plots and philosophies and in cadences infinite in variety but each and all reverberating to this basic harmony.

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It had been my hope to have here in our midst on this occasion the venerable Sage

himself to deliver his teaching to us from his own lips. It seemed to me that I could best serve our University on this occasion by standing aside and bringing about, if only for a brief moment, a historic contact between our University and his magnetic personality. But it was not to be. Rabindranath Tagore has been ordered complete rest and a change by his anxious doctors. And all I can give you this evening instead of his living voice and personality, is a brief message, which he has sent to the students of this University with which therefore I will now conclude:

“I feel sorely grieved when I find a considerable number of our young men of the present day ready to repudiate western culture, rendering themselves intellectually untouchable in the civilized community. They ought to know that only the mind that is crudely primitive suspiciously barricaded itself against all contact of truth to which, by chance, it is not accustomed. Such a mind may be compared to the fiercely unreceptive desert which allows rain clouds from alien horizons to pass over it without drawing

its due share of tribute from them. Man's highest privilege is to be able to claim as his rightful inheritance all that is great and true, appearing in any part of his world and at any period of his history. It is a truism to say that our wealth of culture attains its perfection through its free access to foreign contributions just as the material wealth of a country reaches its greatness not merely from whatever it can produce within its own boundaries, but also from what it can import from the larger world outside. It is because our inmost truth lies in *the fundamental unity of man* that we cannot properly know ourselves unless we know others, and, therefore, if, being afraid of losing the sorry distinction of our intellectual solitude, we closely shut our mind against free ventilation of ideas that flow from shore to shore, we also shut out the only light that can reveal to ourselves the universal significance of our own culture."

—SIR CHIMANLAL SETALVAD

(*Bombay University—1925.*)

## RESTORE A JUST PERSPECTIVE

It is only by observing closely an undertaking like the Osmania University, as I have been privileged to do, that one can come to realize fully the loss which India and her vernaculars have suffered owing to the employment as the medium of instruction of a language other than the mother-tongue. Every nation has its natural genius and its natural gifts, for which its language is the natural medium of expression. No nation can make its proper contribution to the whole of humanity in a foreign tongue, and when it fails to make that contribution according to the special gifts and genius God has given to it, the whole of humanity suffers a proportionate loss :

“For all humanity doth owe a debt  
To all humanity, until the end.”

That is why the experiment, or rather (as I now no longer consider it an experiment) the great achievement of His Exalted

Higness the Nizam in the matter of the Osmania University, is one which should command the sympathy and support of every Indian educationist.

In India the work of the Universities, if it is to be of real and lasting value, must be largely a work of restoration. It must restore a just perspective to the Indian mind. So long as a foreign language is the only medium of instruction in Indian Universities, the adjustment between thought and expression will be incomplete and the perspective of the Indian mind, consequently, untrue. It is for this reason that I put this question of language foremost in the work of restoration which lies before the Indian Universities.

Then, more systematic research work has to be undertaken in the original sources of our history which are ever multiplying and the exact import and significance of many of which can often be rightly construed and interpreted by Indians alone. This will reveal to human knowledge much of interest and may lead to a revision of many of the

ideas which have been current in the textbooks from which our students get their first, and, therefore, strongest impression of the different periods and characters in Indian history.

What exactly, for example, was the position of Buddhism with reference to the other faiths at the time it flourished; what were the exact causes of its rise and the forces that led to its decline? Was it a faith which, at any period of its history, persecuted the followers of other faiths and was, in its turn, persecuted, or was it like most of the different sects of Hinduism a faith which extended and received a generous toleration? Coming to a later period, how far were the different invasions of the Arabs, the Afghans and the Moghuls, akin to those of the Buddhist Kushans? Were they the outcome of religious zeal or the mere result of economic causes, the religious complexion having been given, in most cases, by later historians or by the invaders themselves to cloak their lust of conquest? How far were rulers like Aurangzeb and Tippu

Sultan religious, bigots or swayed really by political motives ; for what is the exact significance of documents which are now being published like the one, for example, in which the former commands the Mahomedan Subedar of Benares to respect most carefully the endowments of Hindu temples in his Suba and to see that the Hindu subjects are allowed absolute freedom to perform their rites ; or like another in which the latter, the son of a father well-known for the reverence and loyalty he always showed towards his Hindu master, is paying liberally for prayers being offered up by Brahmin priests in Hindu temples for victory against his foes ? The contribution of Southern India to the romance of Indian history, to Indian culture and to Hindu-Muslim unity, is not adequately treated in the histories now current. How many are aware that a great Minister of the Deccan, Mahmood Gawan, founded a Residential College, the noble remains of which are still one of the glorious architectural monuments of the South and planned with success a scheme

for the general education, of his people? How few know of the revenue reforms of the great soldier-administrator, Malik Ambar, under the Nizam Shahi Kings, whose name and work should be as familiar to us as Todarmal's? How many Indians have anything more than a bare knowledge of the outstanding figures in the annals of the Vijayanagar, the Bahmani, the Qutub Shahi or the Adil Shahi kingdoms, who synthesised the Hindu-Muslim elements under their rule and created a rich literature, a noble architecture, a beneficent polity and a tolerant administration, the marks of which have survived till these times in the Deccan?

There is the problem of the Ajanta Caves—again I go to the Nizam's Dominions for my illustration—that treasury of ancient art, which has become a place of pilgrimage for artists from the world's remotest parts. Why did that wonderfully high and perfect art flourish at a given period of our history and afterwards become extinct? My friends, Sir John Marshall, who has rendered such



invaluable help to the Nizam's Government in preserving these precious treasures from the ravages of time and climate, and Captain Gladstone Solomon, the Principal of the Bombay School of Art, who has done so much by precept and example to make Indian art students turn to these frescoes for their inspiration, assure us that the artistic gifts—especially the gift of lovely line—which went to the production of mural paintings at Ajanta are still latent in the people of India. What then were the social, political or educational conditions which put a stop to the expression of those natural gifts, almost synchronising with the extinction of Buddhism in India; and what led to their revival, though in a much less impressive form, in the miniature painting of the Moghuls, and what are the conditions necessary to secure their full expression once again and so restore the ancient pre-eminence of India in the world of Art? For I am getting more and more convinced that amongst the forces that will lead to a respect for India on the part of the Western

World and win for India her rightful place, based on our national self-respect, in the counsels of the Empire, not the least powerful will be the increasing recognition of the glory and supremacy of Indian art and culture by the West.

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In our Universities, the Hindu and the Mussalman, the Sikh and the Parsi, the Christian and the Jew, meet on common ground, for all come here as seekers of truth, discarding all the prejudices of the vulgar. They, by that very search, pursued in all sincerity and for the good of all mankind, draw nearer (although perhaps they know it not) to Him who is the Lord of all the Worlds, the Bountiful Creator of the Human Mind, the very source of knowledge and enlightenment. The University, with its academic atmosphere of intellectual unity, offers a better guarantee of national unity than does any institution, where division organized on party line is perpetuated, preventing independent judgment. The University should be raised to such a position

that its voice of wisdom may be always heard above the clamour of faction. Wise, truly, is that nation which exalts the wise.

I appeal to you for this union of hearts based upon the understanding of the true cultural contributions of all the different civilizations and peoples who have enriched this land. To you, Members and Graduates of the University, in this Land of the *Panj-ab* I must first appeal, because it was from here that most of these different civilizations and peoples first spread out. I am sure that if in your University you consecrate yourselves to the true pursuit of learning, making of your University a place where its votaries professing all creeds shall learn lessons of mutual affection, respect and sympathy—lessons which they will carry out in later life in the fields of politics, administration and business,—Saraswati will rise up from her buried depths and refresh and vivify this land more richly and more deeply, because she will enrich the heart and soul, than the Five Rivers which bring such a bounteous harvest for its daily nourishment.

It has been indeed as the hidden river—this idea of Indian unity, the spiritual and national unity of this great Peninsula, this great sub-continent, with all its climates and races, customs and creeds, manners and characters; for it has always been to the peoples of the country as a legend and a dream but never yet has it come into the daylight, never yet has it been seen.

And yet, who would be so bold a man, or let me rather say, who would be such a coward—flinching from his patriotic duty—as to say it can never be seen, the Unity of India can never be realized?

—SIR AKBAR HYDARI

(*University of the Panjab—1925.*)

## **GOVERNMENT SERVICE—THE BE-ALL AND THE END-ALL**

THE highest function of a University has, perhaps, no direct connection with instruction, in the strict sense of the word, but is rather that of a great national reservoir for thoroughly original research ; a provision for the extension rather than the diffusion of knowledge, by means of which the search after truth may be freely prosecuted in all directions by independent thinkers and investigators not harassed or hampered by reliance for the means of subsistence on professional life or popular favour. This is a function, however, not yet fulfilled by any of our Universities in England and it is obvious that no Indian University is at present in a position to undertake it. For my own part, I certainly hope that a day may come, though no doubt it is yet far distant, when Europe will look to the Universities of India for the world's highest Sanskrit,

Persian and Arabic scholarship : a day when these Universities will be recognized as the great store-houses of original discovery made by science in the opulent realms already offered to scientific research by India's immense varieties of soil and climate, of human race and character, of vegetable and animal life ; and if that day ever does come, I am confident that it will find the University of Calcutta not merely, as it is now, an examining body, but also to some extent at least a teaching body and perhaps, what is highest of all, even a learning body.

But, Gentlemen, whether this institution is ever to be, in any sense of the word, a teaching body or whether its function be permanently confined to the duty of controlling and testing the teaching of other bodies, still we are brought, on behalf of it, in either case, face to face with the great question which lies at the root of all our educational establishments in India, and, indeed, everywhere else—What are they to teach, and how are they to teach it ? And this, again, raises the preliminary question—What is, or

should be, the paramount aim and purpose of all our teaching? Now, that is a question which has been raised in all ages, and in all societies, whenever and wherever what I may call the *staatsidee* or, in other words, the conception of the state as a national entity, has once been formed. When some one asked him what he should teach boys, Agesilaus, the Spartan King, replied, "to become men; and the things which they will have to do when they become men are those which it is most expedient for them to learn how to do while they are boys."

From the same point of view a German writer has wisely said, "Whatever you want to put into the life of a nation, put first into its schools." I think, then, we may assume that the ultimate object of all education is the formation of character; and if that be so, it follows that it is the ideal standard of national character which must in every case determine the ideal standard of public instruction. But every national character has defects, as well as merits, peculiar to itself; so that no general system of public instruction can be devised

equally suitable or profitable for all ; and the system best suited for each is doubtless that which most tends to the correction of its natural defects without injuring its natural good qualities. I think that this consideration should not be lost sight of in contemplating the task to which the efforts of the Calcutta University are devoted. We should be in danger of wasting knowledge, if we attempted to set in motion a vast educational machinery without a very definite conception, which, once formed, should be constantly adhered to, of the special character of the work it is intended to perform or the goal to which its motion is tending. That would, indeed, be like getting up the steam and starting the locomotive before you have laid down the rail. Doubtless every kind of knowledge is useful ; but every kind of knowledge is not equally useful at all times, under all conditions, in all circumstances of life, to every kind of person, or to every kind of society. We may teach much, teach widely, and teach well, and yet it is by no means impossible that what we teach should prove



comparatively worthless to those we are teaching.

Gentlemen, I have heard an Oriental tale—I rather think it is an Indian one—which so aptly illustrates the danger to which I have ventured to call your attention that, with your permission, I will relate it to you. A certain holy personage who, by years of ascetic devotion, had acquired some supernatural powers, being belated one evening on a pious pilgrimage, was hospitably entertained by three poor brothers. These brothers lived together in one house, on a little plot of ground which was their paternal inheritance; and the holy man, in requital for their hospitable reception of him, resolved to bestow upon them, at parting, a very precious gift. The gift was this: that each of them, whatever might be the occupation he preferred, should attain to perfect proficiency therein. Now, the eldest of the three brothers said, “For my own part, I find nothing to interest me at home. I have always wished to see the world. I think I have a turn for traffic and barter, and I

should like to be a pedlar." The second replied, "Very well; as for me, I am fond of agriculture. Some one must look after our little property and so I will stay at home and cultivate it." But the youngest brother had no taste for anything in particular, and his time was chiefly passed in catching flies—a kind of sport for which our Indian climate makes ample provision. Well, these three brothers having chosen their own occupation parted; and when they met again, the pedlar had become one of the wealthiest and most famous merchants of Hindustan; the second brother, the farmer, had become a great agricultural proprietor, in short, the chief zamindar of his own province. Now the youngest of the three brothers had also been equally assiduous in the prosecution of his own favourite occupation; and in this he, too, had attained to perfect proficiency. He was the most skilful fly-catcher in all the world. But what was the use of such proficiency? It was worthless. Well, Gentlemen, we hear and talk much of the value of the gifts it is in our power to bestow

upon the natives of this country ; but I sincerely trust that whatever those gifts may be, we shall not attempt to include amongst them proficiency in literary or philosophical fly-catching. With the expression of this hope, I return to the consideration of the question from which I started. What is, what must be, the paramount and permanent object of all our educational efforts in India ?

I think you will agree with me, Gentlemen, that it should be the formation of the highest possible standard of Native character in the closest possible harmony with Western thought. But the characteristic strength and weakness of the Native intellect are essentially different from those of the English. The average English intellect needs development on the imaginative and sympathetic side of it ; the average Native intellect on the positive and the practical side. This impression was strengthened in my mind by a paragraph I read some days ago in a Native newspaper and which with your permission I will read to you. The writer of it, referring to the duties of

Government in reference to the calamitous scarcity now afflicting so large a portion of Southern India, observes:

“All that the English Government has done in the famine-stricken districts of the Deccan is to start relief works, and provide the sufferer with the means of earning their livelihood by labour. There has been no remission of taxation, nor has the carriage of grain by railway been made free. At the present moment a portion of the Chinese Empire is likewise exposed to famine. The Chinese Government has remitted all taxes in the distressed districts, and distributes grain to the people without exacting any labour in return.”

And then the writer earnestly exhorts the Government of India to adopt the good example, and follow the humane policy, of the Government of China. Now, Gentlemen, I have no doubt that the publicist who deemed it his duty to give this advice to the Government of India sincerely believed in the soundness of it; for I see no reason why such a belief should be incompatible with

considerable literary culture. But I maintain that literary culture alone is insufficient to guide the Native mind, with all its great natural gifts, into those avenues of thought and observation which are the travelling high-roads of the whole practical civilization of the modern world.

Let me endeavour to explain a little more precisely the grounds of this conclusion. The human mind, that is to say, each of our leading conceptions, and each branch of our knowledge, successively passes, sooner or later, through three different theoretical conditions. Regarded from a purely historical point of view, theologies are the most important expressions of the first, and metaphysical systems of the second. The positive condition is the least ambitious of the three. Its sphere of enquiry, though restlessly active, is strictly limited. It does not aspire to absolute knowledge. It does not presume to declare the essential nature, the first or final causes, the origin and purpose of things. It is content to investigate only the invariable succession and resemblance of phenomena;

and its utmost effort is confined to the establishment of a connection between single and general facts. It is this condition which closes the historic sequence. Now, it is the lasting glory of the Eastern world to have taken the initiative in that the intellectual process—that secular search after truth. At the earliest dawn of history, and perhaps even earlier, oriental thought, pouring itself with a marvellous opulence of fancy, and a singularly energetic rapidity of power, through all the channels of pure speculation, had reached the furthest limit to which in all probability the human mind will ever be brought by the metaphysical method alone. But there it stopped, and there it has remained ever since. It stopped, because its method could carry it no further; it has remained where it stopped, because it had at its command no other method. Yet, what do we not owe to the Eastern world? The benign beginnings of language and of literature, of religion and philosophy; the very structure of the speech we speak, and some of the subtlest conceptions, some of the

noblest ideas, that speech is capable of expressing. Be it remembered that the East is not only the parent of the Vedas and Puranas; not merely the inspirer of Buddha and of Mahomet: It is the East that raised the first altars to Jehovah; it is the East that was the chosen birth-place of Christianity. Well then, we sons of the West, what offering, wholly ours, can we now present to our ancestral East in requital for these early, these precious and still-cherished gifts? Gentlemen, the positive method is the special discovery of Western thought; the positive method is the most potent instrument of Western civilization. And, therefore, I say, if it be our object to bring Eastern life into harmony with Western thought, and to confer upon Eastern life the practical benefits of Western civilization, it is to habits of positive thinking, formed by positive methods of observation, and to a salutary mistrust of all speculation which cannot be verified in the domain of positive fact, that we should endeavour to train the Native mind. But for this purpose mere literary culture is

inadequate. The best education we can provide for the Native community of this country is the education which will most rapidly and permanently fit it to assume a practical, and eventually, I hope, a prominent part, in the development not only of its political, but also of its social, industrial, commercial, and intellectual life. For in these days political power is the child of social activity; in these days industry and commerce are the parents of national prosperity; and whilst Religion guides, Science should stimulate, Literature reflect, and Art adorn, the progress of a people. But how is the Native community to do all this, and how shall we help it to do it? Well, I am sorry to say that whether you consult those journals which represent the aspirations of the Native community, or those which similarly represent European opinion in India, you find this great question discussed, by each party to the discussion of it, from a point of view which seems to me essentially misleading and within limits lamentably narrow. It seems to be



virtually assumed on both sides that the be-all and the end-all of an educated class is Government employment. Thus, on one side, there is the educated Native plaintively telling us that because we have provided him with a University education, and because he has fully and successfully availed himself of that provision, therefore we are bound, at least in his opinion, to provide him also with official employment. Virtually he comes to us with his M.A. degree in one hand, and in the other a demand for some post under Government. And if we demur to that demand, he feels very much aggrieved, and probably disposed to employ those graces of style, for which he is, perhaps, indebted to the University of Calcutta, in a manner by no means flattering to the Government he has been so eager to serve. And, on the other side, there is our incredulous European critic reminding us with something, like a complacent chuckle, that this is just what he had always predicted, since everything we teach our Native subjects must necessarily increase their expectation of responsible

official employment, without necessarily qualifying them for it. Now, Gentlemen, on behalf of the Government of India, I entirely repudiate this dilemma. One horn of it is I think fastened to a fallacy, and the other to fiction. Instruction is but a very small part of education, and I refuse to put the part for the whole. Cyrus said he had only been taught three things; to ride, to draw the bow, and to speak the truth. Yet it is certain that Cyrus was admirably well educated to lead and govern men. And I maintain that, if education be properly directed to its right object, the formation of character, and if you give it time enough, it is perfectly in the power of education to qualify almost any human being for almost any kind of human responsibility. Nay, I think I could, if challenged to do so, produce ample testimony on the part of the most competent observers to the fact so significant, and so honourable to this University, that even in the short space of twenty years the influence of English education on that portion of the Native community brought within

its reach has effected a marked improvement in those qualities which fit men for responsible activity not merely in the service of a State, but generally in the service of society at large. But I also maintain that there is no country under the sun, at least I know of none, unless, indeed, it be China, in which fitness for Government employment has ever been the acknowledged exclusive aim of public instruction; and I sincerely trust it will never be the acknowledged exclusive aim of public instruction in India.

The claim of the Native community to participate in the management of public affairs, that is to say, in the service of the State, is a point in regard to which I have certainly no desire to mince matters or to split hairs. But I must say that I can conceive no greater curse to any country than a state of things in which the whole educated class of the community is encouraged and accustomed to look exclusively to Government employment, or even to political personal profit.

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Now, whatever else it may rest upon, the claim of Native subjects to official employment rests primarily and principally, on the pledge spontaneously given, and repeatedly re-affirmed to them by the Crown and Parliament of England. I believe the policy which inspired that pledge was not only generous but wise ; but whether it was wise or foolish is a question not now susceptible of useful, or even honourable, discussion. The pledge has been given : the duty of the Government of India is, not to discuss it, but to carry it out ; and I think that the Native community in this country is not altogether without some cause to complain of the length of time during which that pledge has been, as it still remains, inadequately redeemed. But what is the real cause of its tardy and imperfect redemption ? Did time allow, it would be easy, I think, to convince any candid judge that the Governments of England and India have never consciously endeavoured to evade the obligation they spontaneously incurred. When, however, the obligation was, perhaps, somewhat impulsively, contracted, the

practical difficulties of discharging it were either underrated or ignored. But experience has proved that these difficulties cannot be ignored, and that they can scarcely be overrated. It never was intended, and I trust it never will be allowed, that prospective justice to the sanctioned aspirations of the Native community should involve retrospective injustice to the tried abilities and prior rights of the existing covenanted service. And, although the members of that service at present possess a practical monopoly of all its most important appointments, their numbers are still out of proportion to their prospects of promotion, and they already complain that the expectations held out to them when they entered the service are not being fulfilled.

It must then, I fear, be frankly acknowledged, that the Government of India is practically placed in the embarrassing position of a person who has signed two incompatible contracts, each of which he is bound in law, and bound in honour, to fulfil. How may this double obligation be adequately

discharged? It involves a difficulty which, once frankly acknowledged, must be boldly faced, and can, I believe, be fully overcome. The Government of India has, on many occasions, evinced its anxiety to augment the Native element in its public service, and on not a few occasions it has done so at the risk of incurring reproach, and provoking complaint from its European servants. But I do not, for my own part, believe that to go on unsystematically appointing some Native here and some Native there, now one and then another to a Government post, would be any adequate redemption of our promise. In my humble judgment there is but one safe and satisfactory course now open to the Government of India. That course will no doubt involve the radical reform of a system which, having been organised anterior, and without reference, to these conflicting obligations, experience has proved to be incompatible with the complete satisfaction of either of them. I regret that a reform so increasingly needed should have been so long postponed, because those who now inherit the deferred duty,

must inherit also the augmented difficulty of carrying it out. But I am far from saying that its postponement was causeless, or could have been avoided. Even delay is better than precipitation, for if reform is to be durable, it must be deliberate, and it was the clear duty of the Government of India to enquire, and feel its way very cautiously through a matter in which one false step might be irrevocable, and the mischief of it beyond calculation. Now, it devolved upon me to tell the representatives of the Native community at Delhi two plain truths: first, that there are certain functions of Government in this country which cannot be confined to any but British officers; and, secondly, that there is no kind of official employment for which the Government of India would be justified in regarding mere intellectual acuteness as a sufficient qualification. I have been told, gentlemen, by many organs of the Native Press, that this was a hard saying, and an indirect revocation of promises on which they were entitled to rely. But what is the simple fact? The broad principles

commended by the Secretary of State, and adopted by the Government of India, for its guidance in this matter have never been cancelled or modified. The groundwork of these principles was laid down with a masterly hand by a distinguished Statesman, to whose authority I am content to appeal, and whose words I will ask leave to repeat. He said :

“It is notorious that in their case” (that is to say, in the case of Natives) “mere intellectual acuteness is no indication of ruling power. In vigour, in courage, and in administrative ability, some of the races of India, most backward in education, are well known to be superior to other races which, intellectually, are much more advanced. In a competitive examination the chances of a Bengali would probably be superior to the chances of a Pathan or a Sikh. It would, nevertheless, be a dangerous experiment to place a successful student from the Colleges of Calcutta in command over any of the martial tribes of Upper India. And to these practical disqualification of race must be added the not-less serious difficulties



which may arise out of the circumstances of rank and caste. It should never be forgotten,—and there should never be any hesitation in laying down the principle,—that it is one of our first duties towards the people of India to guard the safety of our own dominion. For this purpose we must proceed gradually, employing only such Natives as we can trust, and these only in such offices and in such places as in the actual condition of things the Government of India may determine to be really suited to them. . . . .”

Although it is indisputable that there are certain Government appointments which can only be entrusted to Europeans, every competent and candid observer must perceive that there are many others perfectly suitable for the employment of Natives, and many Natives perfectly competent to fill them with advantage to the State and credit to themselves. Such, at least, is my own belief; and I, therefore, think that our first step must be to classify, or re-cast the classification of our public service, from this point of

view. Those paramount executive functions which, in the supreme interests of public safety and national progress must be permanently reserved for European agency, should be distinctly and emphatically defined, whilst to those posts (and they are neither few nor unimportant nor yet inferior in dignity) which Natives are, we believe, well qualified to occupy, the free admission of competent Natives should be unreservedly facilitated and uninterruptedly maintained. But if Natives are to be admitted in adequate numbers and frequency, and with adequate prospects of promotion, to certain offices originally confined to the covenanted service, and if they are to be so admitted without injury to the position, or prejudice to the claims, of present incumbents, then the present system of indenting on England for those branches of that service which, in all its branches, is already overcrowded, must be promptly stopped, or rigidly restricted. . . .

But sincerely as I desire to see 'the Natives of India more largely and actively associated than they are at present with the

service of the Government, I should be sorry to see admission to Government employment regarded by the educated class of this country, or fitness for it contemplated by the students of this University, as the exclusive, or even the highest, object of their endeavours. I will not say of the University of Calcutta that

“’Twere to cramp its use, if we  
Should hook it to some useful end.”

Far from that ; but I do say, thank God, the sphere of human usefulness is practically unlimited ; and to train the growing generations of this Indian presidency to become useful to their fellow-creatures in more ways than one ; nay, in every way that can be opened or advanced by sound instruction, and a manly civic subordination of personal to social interests ;—this, I say, is a nobly useful end ; and to the attainment of it the exertions of this University will long, I trust, continue to be directed with ever-increasing success.

—LORD LYTTON  
(*University of Calcutta—1877.*)

## LIVE HARD

IF we begin by critically examining our methods in India (not only in your University), the first outrage that we find we committed was in making a foreign language our vehicle of instruction. It is surprising that this principal reason for our intellectual sterility was not discovered till very recently, and it is still more surprising to find that some of the well-known educationists of the time continue to regard this relegation of the English language to an inferior position as fraught with disastrous consequences ! To avoid misconception, I must here, once for all, make it clear that the study of English or other important foreign languages is by no means discouraged ; they open up newer vistas of thoughts and ideals ; there is no need of entertaining the fear that the language in which Shakespeare and Milton wrote will be left uncultivated. A man of education must, in the first place, be one well up in

all-round information, and he can gather it best, and in the minimum of time, if he does so in a language he learned to lisp in, while sucking his mother's breast,—the language of his nursery. Arithmetic, History, Economics, Politics, Logic, and Geography, in short, the book of knowledge, can readily be mastered in one's own vernacular. That should be the first stone in our educational edifice if we want to build well and high!

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Few probably pause to think now-a-days what the austere system of our past stood for, and what priceless reward in the shape of self-reliance it gave. In the abundance of heritage we are forgetting how to keep it. Of Carlyle and his contemporaries his biographer Froude says :

“ They had no one to look after them either on their journey or when they came to the end. They walked from their homes, being unable to pay for their coach-hire. They entered their own names at the college. They found their own humble lodgings and were left entirely to their own capacity for

self-conduct. The carriers brought them oatmeal, potatoes and salt-butter from the home farm, with a few eggs occasionally as a luxury. With their thrifty habits, they required no other food. In the return cart, their linen went back to their mothers to be washed and mended. Poverty protected them from temptations to vicious amusements. They formed their economical friendships; they shared their breakfasts and thoughts and had their clubs for conversation or discussion. When term was over, they walked home in parties, each district having its little knot belonging to it; and known along the roads as University Scholars' they were assured of entertainment on the way. As a training in self-dependence, no better education could have been found in these islands."

I would earnestly plead, therefore, whether one is a votary of technology or of the school of humanity, that the University of Mysore do not spare itself in checking those elements in its educational system which may tend to subvert self-help in the student community. "Live hard," as said the iron

philosopher, "and yours will be the golden harvest."

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The two Universities of Calcutta and Madras have become two huge factories for mass-production of Graduates! This inordinate, insane craze—almost a mania—for securing a degree has been working infinite mischief;—it has become almost a canker eating into the very vitals of intellectual life and progress. A serious drawback incidental to, and I am afraid, almost inseparable from, the present ill-understood and ill-conceived notions of University training is that the youngman thus turned out betrays, as a rule, lamentable lack of initiative, resourcefulness and pluck, when he is thrown upon the world and has to fight his way through it. The testimony of some of the greatest of men in Science or in practical business will reveal the urgent need for reform in our Universities. "I would not give a penny for the ordinary College graduate," says Edison. "An educated man

is not one whose memory is trained to carry a few dates in history—he is one who can accomplish things. A man who cannot think is not an educated man, however many College degrees he may have acquired,” says Henry Ford. By a curious coincidence, almost at the moment I was writing these lines, my eyes accidentally caught the telegram conveying the notable pronouncement by Mr. Morris who has been called the Ford of England: “For business a University training is an absolute waste of time. Though there are exceptions, I never found a University training any use to my organisation. The University won’t confer the qualities essential to Commerce, but obliterates them if originally present. It does not give an understanding of the workers’ psychology which is essential to carrying on large scale business. They absorb the idea that life is an easy thing, and pay too great attention to sport and pleasure.”

My intimate connection with several industries in Bengal for the last thirty years and more has given me a rude shock and sad



experience in this respect, as far as University products are concerned.

My audience, I am afraid, is getting a bit nervous, as being invited to address a convocation of graduates, it may be thought that I have been utilising this opportunity to preach a sermon against University education altogether. Nothing is further from my purpose. My object is to sound a note of warning against the feverish craze in our youngmen to secure a degree, and the same to those Universities themselves who would lose sight of their highest ideals. I have already pleaded for a considerable elimination in the process of selection. No one should choose a University career unless he feels that he has an instinctive and internal vocation for it. A University should be a centre of scholarship, research and culture. Let those seek the portals of the academy who are prepared to dedicate their lives at the altar of Sarasvati, the Goddess of Learning. It has been my happy lot to enjoy the hospitality of a good number of colleges in the United Kingdom on two occasions

as a delegate of my Universty to the Congress of the Universities of the Empire. What struck me most on each of those occasions was the richness of their products and our own poverty. Colleges of Cambridge or Oxford are reminiscent of the memory of the great men who shed lustre on their land; they have produced poets, orators; statesmen and men of science. A fellowship at one of these great seminaries of learning has enabled many a poor scholar to cultivate literature or science. If Trinity College, Cambridge, can boast of a Newton, she can equally claim one of the greatest of the men of letters—Macaulay—as her own. A University should be a focus radiating effulgence of learning and wisdom.

I tremble with joy when I think of the mighty service which University and well-guided education could offer to the nation in the course of a single generation, and my optimism soars even so high as to predict that with increased understanding of the power of knowledge, it would be possible to combat and banish disease, enliven all homes

by prosperity and raise the human species to a much nobler height of intelligence. In this goal, think what part a University plays! In the words of Bertrand Russel, "All great art and all great science spring from the passionate desire to embody what was at first an unsubstantial phantom, a beckoning beauty luring men away from safety and ease to a glorious torment. The men in whom this passion exists must not be fettered by the shackles of a utilitarian philosophy, for to their ardour we owe all that makes man great." This is the function of a University.

—SIR P. C. RAY  
(*University of Mysore*—1926.)

## A PROPER COMBINATION

I UNDERSTAND that in America, where the problem of fusing a variety of peoples into a common nationality, is as urgent, though perhaps not so difficult, as in India, education in citizenship, patriotism and loyalty to the constitution have been included amongst the objectives of the school system. The cultivation of the ethics of citizenship and patriotism is specially needed in India where clan, tribe and caste have had a deplorable tendency to produce communal exclusiveness and differences. I trust that the compulsory education in Hindu religion and morals, which is a feature of this University, will result in the promotion of a liberal culture of the type contemplated above.

Besides, we have to bear another factor in mind. The modern age is characterised by the knowledge and cultivation of the physical sciences and by their increasing application to the methods of economic life. Scientific

knowledge and economic progress go hand in hand and form the very foundations of national life, and unless we achieve both we are bound to fall behind in the march of progress.

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I would impress on you, in the first place, the importance of discipline in schools and colleges and of self-discipline in after-life. There is no walk in life in which the observance of discipline is not essential to success. No army can fight without it, no athletic team can succeed in which discipline is not observed, no Government administration or business firm can "carry on" unless those members of it, whose duty it is to obey, submit themselves loyally to their leaders and so learn in time to command others.

Finally, I would impress on you that you should endeavour to combine in your lives a real sense of religion with true culture; to believe that you owe a duty to God and to your fellowmen, and to aim at faith without fanaticism, deference without

weakness, politeness without insincerity and above all, integrity of character in thought, word and deed. The ideal is a high one, but you can at least try and live up to it. But even this is not enough. The country needs something more virile than the accomplished gentleman. It needs men of enthusiasm, even more than refined intellectuals pursuing the easy path of worldly wisdom, worldly compromise and worldly success. It needs men of stout hearts and strong hands who will not allow their conscience to be drugged by sophistry of any kind, or their nerve to be paralysed by the fear of unpopularity, but will oppose wrong whenever found, and, fight unflinchingly the battle of social justice and emancipation, on behalf of the weak and downtrodden. Like the Gurkula at Hardwar, every Indian University should aim at sending forth men filled with intense passion for service, and with zeal burning in their hearts. Indian Universities will be judged by two standards, firstly, by their contribution to discovery, invention and the expansion of

the field of science and art; and, secondly, by the number and the quality of the men whom they send forth, filled with a genuine devotion to the good of India and to the service of their fellow-countrymen of all grades and ranks, irrespective of caste and creed. I have every confidence that the Benares University, itself the child of patriotic labour and sacrifice, and the inheritor of the highest traditions of a spiritual people, will be able to satisfy both these tests and will take a foremost place amongst the influences that make for light and leading in our ancient and beloved Motherland.

It is my earnest hope—a hope which I know will be echoed by millions of my countrymen—that the Benares University may not only be an object of special veneration and solicitude to the Hindus, but may also attract, by the quality of its secular education, young men of all religious persuasions in India. The institution should be Indian first and Hindu afterwards. The graduates who receive their degrees to-day are a handful, but their number is destined

to grow. I look forward to the day when young men from all parts of India will fill these lecture halls and after completing their education will go out skilled and capable, and equipped both mentally, morally, and physically to fight life's battles as citizens of this great country. If wisely guided, the University should, in due course, become a truly national institution of which every Indian, whatever his race or creed, might be justly proud.

—H. H. THE MAHARAJA OF MYSORE

(*Benares Hindu University—1919.*)



## RECONSTRUCTING THE MOSAIC

THIS land of ours is no sand bank thrown up by some recent caprice of earth. It is a stately growth with roots striking deep through the centuries. Nations have a history as well as a geography. They live and grow not by the forces of wind and rain, sun and stars, but by the passions and ideals which animate them. The University must stimulate an interest in the sources of our civilisation, its art and thought, its language and literature, its philosophy and religion. Anyone who has studied and meditated on the ancient classics of this country, will testify to their peculiar greatness, their power to yield new meanings and their inexhaustible value as a criterion of the present-day modes of life. In these days of startling scientific developments, it may not be useless to point out that reconstructing the mosaic of the long-forgotten past is not a less ennobling performance on the part of the

human mind than calculating the movements of the stars or making ships fly in the air.

To plead for an awakened interest in Indian culture is not to advocate a return to the conditions of antiquity. The past never returns. In the European Renaissance of the fifteenth and sixteenth centuries, there was a renewal of interest in the thought of Greece and Rome and the early Christian Church and it marked the beginning of modern European civilisation. So I believe, a study of our past will lead to a quickening of our cultural life and a triumph over scholasticism.

In the handling of the past of one's country, there is one serious danger which we have to guard against. We are tempted to look for great things in the past which is generally regarded as a golden age of peace and plenty, when men lived for centuries, married with angels and entertained gods. The farther we go into the past of a country, the greater is the temptation to the uncontrolled imagination. The danger is a very subtle one to every real interpreter of history. If he is to present his work in an intelligible

way, he must note the general principles unifying the multitude of facts with which he deals. It is but a short step from perceiving this unity to imposing the design of one's own making. We must beware that we do not give more than their due weight or value to the facts observed. To pervert the past in order to gain new sanctions for our dreams of the future is to sin against our intellectual conscience. If a scientific study of the past of India is possible, it is only in the atmosphere of a university.

A discriminating and critical study of the beliefs and institutions of our country is fitted to be much more than a means of satisfying an enlightened curiosity and of furnishing materials for the researches of the learned. It is a powerful instrument for progress. History is a mirror in which we may see ourselves, not merely our outer forms as in a common glass, but, if only we choose, our inner selves, stripped of trappings and spread out on the table. We can find out our strength as well as our weakness, the germs of life, growth and

recovery as well as the maladies which afflict us. We can discover why we the products of a civilisation which has lasted for nearly forty centuries are only half alive today. We live and yet do not. Why is it so? If we are to be restored to health and vigour, we must learn to conquer our national failings. We must find out what those institutions are which have outlived their utility and still survive, thanks to our mental laziness and the extreme unwillingness which men have to overhaul habits and beliefs which have become automatic in their workings. To the conservative mind and the artist soul it may appear a melancholy task to strike at the foundations of beliefs in which, as in a strong temple, the hopes and aspirations of a large section of humanity through long ages have sought a refuge from the strain and stress of life. It is difficult to break even a physical habit; it is much more difficult to break long-established habits of thought and mind. But I hope that love of ease, regard for antiquity or consideration of safety will not induce us to spare the ancient moulds,

however beautiful, when they are outworn. It is not true conservatism, but a false sentimental one, which tries to preserve mischievous abuses simply because they are picturesque. Whatever comes of it, wherever it leads us, we must follow truth. It is our only guiding star. To say that the dead forms which have no vital truth to support them are too ancient and venerable to be tampered with, only prolongs the suffering of the patient who is ailing from the poison generated by the putrid waste of the past. We need not shy at change. Our philosophy tells us that permanence belongs to eternity alone and unceasing change is the rule of life.

It is impossible for any nation to stand still and stiff within its closed gates, while humanity is marching on. The world is no more a miscellaneous collection of odd and dislocated spots where we could live alone. It has become a small neighbourhood where we would neither live alone nor be let alone. We cannot return to the walled cities of the middle ages. The flood of modern ideas

is pouring on us from every side and will take no denial. On the question of response to the new forces, there is much confusion of thought. We come across a curious blending of self-assertion and timidity. There is a passionate loyalty to everything Indian haunted by deep but secret misgivings. The conservatives adopt an attitude of forlorn resistance and cling tenaciously to old ideas. They little realise that the forces will steal unknown, bring down the defences where they are weak and cause inward explosion. The radicals are anxious to forget the past, for to them it is to be remembered, if at all, not with pride but with shame. But they forget that where other cultures may give us the light, our own furnishes the conditions for action. The constructive conservation of the past is the middle way between the reactionary and the radical extremes. If we study the history of Indian culture from the beginning of its career somewhere in the valley of the Indus four or five millenniums ago down till today, the one characteristic that pervades it throughout its long growth

is its elasticity and ability to respond to new needs. With a daring catholicity that approaches fool-hardiness on occasions, it has recognised elements of truth in other systems of thought and belief. It has never been too proud to learn from others and adopt such of their methods as seemed adaptable to its needs. If we retain this spirit, we can face the future with growing confidence and strength.

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We live in an age of intense striving and creative activity. If we are to be credited with intellectual power, we cannot afford to say, 'Let others make the experiments, we will benefit by their experience.' The assumption that we are metaphysically minded and are not interested in the pursuit of science is not quite true. In our vigorous days, we developed sciences like astronomy and architecture, mathematics and medicine, chemistry and metallurgy. Latterly, however, there has been a decline in scientific activity owing to the cramping effects of scholasticism. All signs indicate that we are waking up from

our scientific slumber. The work done in the Post-graduate schools of the Calcutta University shows that our men are competent to do original work of a high quality, if only they have the opportunity. If we are to swing out again into the main stream of the life of the world, the University must build laboratories and equip them adequately, thus offering opportunities for original investigation to the abler students of science.

I hope there are not many who sneer at the conquests of science as materialistic avenues to the betterment of human conditions. A spiritual civilisation is not necessarily one of poverty and disease, man-drawn rickshaw and the hand-cart. It is one thing to say that wisdom is more precious than rubies and the wise man is happy whatever befall him, and quite another to hold that poverty and ill-health are necessary for spiritual advance. While poverty is spiritual when it is voluntary, the crass poverty of our people is a sign of sloth and failure. Our philosophy of life recognises the production and increase of wealth among the legitimate aims of



human endeavour. Pursuit of wealth does not in itself spell spiritual ruin. It is a means, in itself ethically colourless, neither good nor evil, but a necessary means for the attainment of the higher life for the individual and the mass of mankind. What counts is the purpose for which wealth is striven after, and so long as we realise that it is a means to a higher end, we can boldly venture out on the path of the conquest of nature's secrets and their utilization for man's service. There are so many ills that flesh is heir to, which need not be met by fatalism and folded hands. Instead of facing suffering and disease by apologetic justifications of the ways of god to man, a nobler piety demands their reduction and ultimate removal.

Economic crises are slow and undramatic. As we cannot visualise the coarse poverty of the large majority of our people, our emotions react to it rather sluggishly. The average standard of material well-being is exceedingly low. Poverty is widespread and is causing immense unhappiness, though it is not for the most part the fault of the

poor. The middle-class unemployment is growing apace. Industrial and commercial activities to which educated young men of other countries devote themselves hardly exist in India. Young men from five years of age up to twenty are trained in our education institutions and at the end of all the toil and the cost, find themselves faced by blind-alley occupations and unemployment, either in or out of law courts. It is a tragic waste of human effort in a country where so much needs to be done. Earth and its resources are bountiful and there are plenty of hands capable of producing wealth, and yet they are all lying idle. It is not fair to contend that Indians are unwilling to apply themselves to industrial pursuits, as they are more speculative than practical. There does not seem to be anything radically wrong about the Indian mind. Till the industrial developments, the relations between the landlords and the tenants were governed on almost the same lines in India and in Europe. Only we happen to remain still, in a large part, in the mediæval, agrarian and preindustrial

stages. It is a matter for deep concern that Great Britain has done little to stimulate us into life and activity in spite of our long and close political and economic association with it. One would expect that this connection with Britain would have given us start in the race and enabled us to outstrip our competitors in the East. But nothing like it has happened. An educational policy overweighted on the literary side on account of its inexpensive character is largely responsible for the wrong notions of the dignity of certain callings and indifference to others. It is not more dignified to hold a pen and keep accounts than work in a factory or a field. What little there is of industrial development is largely in the hands of British firms who do not seem to realise that they cannot for all time depend on imported skilled labour. It will be to their advantage and to ours as well, if they take young Indians in their firms and give them training and facilities. Perhaps, we are not justified in expecting British firms to be so generous as all that. Lieut.-Col. Paddon in his report

on the work of the Indian Stores Department for 1926-27 observes, regarding the work of assisting Indian students to obtain facilities for practical training in various branches of manufacture and industry: "The problem of placing a large number of students each in the line of Industry in which he desires training is both complex and difficult, particularly at the present time when trade depression and labour troubles have resulted in decreased production. Factories working half-time or less are not as a rule prepared to afford facilities for training an individual whose experience may later be placed at the disposal of a rival source of supply. In certain trades, the matter is further complicated by the fact that a large proportion of the orders placed by the Department go to the Continent; in other lines of manufacture certain processes are jealously guarded as trade secrets." We can easily understand the economics of this attitude, though not the ethics of it. Greater efficiency in the cotton industry of India will mean less business for Lancashire. A higher standard

of idealism will be necessary, if Britain is to encourage and assist the development of trade which may compete with its own. In a spirit of narrow vision and legalistic quibbling, it is adopting that most perilous of all policies—drift. It is very much to be hoped that the State will give up the narrow view of its functions as a superpoliceman maintaining law and order, and in a larger spirit foster the industrial growth of the country and help India to find her feet in the world.

PROFESSOR SIR S. RADHAKRISHNAN

(*Andhra University—1927.*)

## FALSE SENSE OF VALUES

I THINK that a good many people today are inclined to judge a University training by its commercial value to its graduates. They try to make up a nicely audited balance-sheet, expressing culture and learning as an asset to be valued in pounds, shillings and pence, and treating knowledge that has no market value as a bad debt. Such people have, I think, fallen into that fallacious reasoning which, as Hazlitt once said, confuses the knowledge of useful things with useful knowledge. Here in India, many look on a University as little more than a turnstile leading into the arena of Government service, and, if they find no service open to them, are apt to feel that they have been cheated, as if they had paid for admission to a place of entertainment and then found, there was no room for them. We must obviously clear our minds of any such false sense of values. Not that I minimise

the necessity of practical application of learning to the business of a competitive world, though even here I think it is well to bear in mind that unless industries and vocations already exist which demand men equipped with special qualifications, the provision of vocational training for such callings may simply have the effect of aggravating the problem of unemployment.

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In England and Scotland each University has its own very definite individuality, and each makes its own very special contribution to the sum total of knowledge and culture. The Northern English Universities, for example, reflect with great fidelity the needs of their industrial and textile environment in their thriving technological studies. Bristol University is a great centre for agricultural research; Edinburgh leads the way in certain forms of medical research, while even those who are in no way connected with them will acknowledge that Oxford and Cambridge play a great part in the

general intellectual life, not only of Great Britain but of the whole English-speaking world. That is the sort of thing which I believe might be of great advantage to India. I see no reason why Bombay should not be the great centre of textile research, both as regards fabric and machinery, for the whole East. Similarly, Patna University need not be deterred by the institution of the new school of mining at Dhanbad from developing a strong school of mining, engineering and geology. Calcutta, the headquarters of the Bengali people with their ancient culture, might win place and renown as a centre for the study of the humanities. In short, there might well be division of labour among the Indian Universities in which each could make its own unique contribution to the intellectual life of the whole. Apart from stimulus to the growth of knowledge which such a development would give, it would have another notable result through the migration of students from province to province, so far as considerations of distance permit, and thus by the way of knowledge



encourage a truer and stronger spirit of nationalism than to-day exists.

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But whatever be the precise direction in which a University may set the main current of its activities ; whatever may be the influence exerted upon it by other scholastic institutions, the fact will remain that, at its highest, a University is, as you, Mr. Vice-Chancellor, have so wisely said, the embodiment of the desire of men to pursue the truth for truth's sake, and thus to lay the foundations of real knowledge. Two of the principal qualities or faculties of human nature, viewed in relation to other manifestation of life, are this appreciation of knowledge and the power of criticism. Each postulates a sense of ultimate truth, and each is impossible without some standard of truth and judgment. This sense of ultimate truth is the intellectual counterpart of the æsthetic sense of perfect beauty, or the moral sense of perfect good, and it is this standard, influencing and appraising as it does our thoughts and actions in everyday life, which

it is the principal function of a University to supply. Many of you will probably remember the definition which that great philosopher-saint, Cardinal Newman, gave of a University's purpose: "A University training," he said, "is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of public life."

I can wish nothing better for the Delhi University than that it may, through those who have to-day received degrees and wherever its influence extends, be the instrument of achieving these high purposes.

—LORD IRWIN

(*Delhi University—1927.*)

## A COMPLETE MAN

THE social relations existing between the teachers and the taught have an appreciable influence on the formation of character, and the pupils are in a subtle and indirect way affected by the ideas of their professors. In our ancient system of education the relation existing between the teacher and the pupils was almost that of a master and a servant, and in reality the teacher is in a way the master and the greatest benefactor of the pupil. But the needs of our own day have levelled these inequalities to create an atmosphere for the free development of thought and character. In the higher stages of education there should really be freer intercourse between the professors and the students. Younger minds have generally an imitative bent—the discerning teacher should bear this in mind and turn this to the best advantage. If the teachers are free from prejudices and can maintain our

national characteristics and traditions without sacrificing the independence of thought, they can set an example of inestimable value to their pupils.

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The main difference between non-residential and residential Universities is, that in the former the Professors and the students are only cursorily acquainted with each other and the students are denied those advantages which accrue from a free intercourse with the teachers. The residential Universities which are now coming into prominence have an altogether different ideal. It is now felt in all educated circles that the passing of examinations and the acquiring of degrees does not fulfil the educational requirements, as was thought in the days past, when Government service was considered to be the sole aim of education. Modern education aims at the production of groups of men, imbued with the spirit of self-sacrifice, enabling some of them to take to independent professions, some to engage in literary pursuits, and some to take

up responsible posts under Government. Modern Universities should create an atmosphere which would have a refining influence on the student's character and social instincts, making him a true and fearless servant of his country and his nation, in short, what might be called, " a complete man." The Deccan has a long-standing school of Sufism which inculcates humility, self-abnegation and high morals. Such a system of teaching ought certainly to prove successful especially where the people already have an inclination towards such qualities.

Women are destined to play an important part in the amelioration of our social conditions. In every part of the world facilities are being provided for their education, so that they are now acquiring equal rights with men in stages of higher education. But this is of recent date, for even in England the doors of the Universities were closed to women prior to 1878.

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In a scheme of female education greater scope should be given to religion, the Fine

Arts, and the domestic sciences. In domestic life, which is the basis of society and civilisation, the rights and duties of man and woman are not equal; for woman is the predominant partner, as she not only manages the household but gives the cultural tone to home-life. Some evils have crept into the fabric of our social life due to ignorance and superstition. These should be eradicated and for this purpose it is necessary that women should develop their mental powers. But great care and discretion should be exercised in adopting means for removing ignorance or improving their mentality, for no system of intellectual training should be undertaken which might prove detrimental to those traditions and those virtues which are, so to say, the very soul of Indian womanhood. Indian ladies are welcome to the highest education, they are welcome to share equal rights with man in every sphere of science and of art: but nothing should come between them and their traditional virtues of Indian womanhood. Blind imitation of foreign nations will prove

suicidal to a poor oriental country like India. Women have finer feelings than men, hence the study of Fine Arts would be the best means of developing their faculties.

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It is to be regretted that even to-day most educated men can think of no suitable means of livelihood except Government service, and when they despair of achieving success in this respect, they begin to believe that the labour expended on the acquisition of knowledge was after all a sheer waste. But they are sadly mistaken if they think so; for education teaches you only to use the powers which it has tried to develop. A man has indeed a low ideal and his powers of practical application are very limited, if he believes that all the educated forces are meant to be concentrated to one particular end. The real secret of money-making is industry and application. A man who has the sense to direct his industry into proper channels, can never regard the world as dark and dreary, nor will he lose courage. We have unlimited natural resources in our country

to exploit; the only drawbacks are that we have no industrial and agricultural instruction, and our countrymen, specially capitalists, have very little enterprise. There are several small countries which have not been endowed by Nature with great resources, but industry and business acumen of their people have made them rich. In Europe, Holland and Denmark, for example, have little mineral wealth, but, thanks to their agricultural enterprises, they are severally richer than all countries of the same area as theirs. You should not regard any profession or any kind of labour with contempt. Every profession, inasmuch as it supplies some distinct need of society, is honourable. In ancient India each caste had a distinct occupation. This division of labour was probably suited to the social conditions then existing; but nowadays no enlightened man can regard any profession as degrading. The feeling is probably due to the fact that illiterate and ignorant persons, by their moral weakness, degrade in the eyes of the people the profession to which they belong. Every man engaged in a



profession should possess all knowlege requisite to his work. He should be keenly interested in his work. He should know clearly the virtues that make for success; duplicity and deceit, lax promises, unfulfilled engagements, and the attendant moral weaknesses he should guard against. A man of education should prove himself an admirable example in this respect.

MAHARAJA SIR KISHEN PERSHAD

(*Osmania University—1927.*)

## A STATE AND A NATION

I ASSUME that each of you is intensely patriotic, that you are all dreaming of the day when India will be as self-governing as Australia or Canada. Have you considered how this may be brought about, what are the conditions precedent to its accomplishment, and what part you can each play in securing the realization of that ideal? If one may judge by their speeches and actions, the leaders of public opinion in India seem to think that political freedom is a blessing that can come from without. Some think it may be won as a favour, others that it may be extorted as a concession. They are both mistaken. No country can confer freedom upon another if the conditions necessary for its maintenance do not exist, and no people can keep another in subjection against its will, once they have acquired the measure of unity and organization necessary to act as a nation. If every Englishman were to leave

India to-morrow, India would not be free or self-governing, and if and when the many peoples who live in India become one nation, no power in the world can for long withhold from it a national government. It is sometimes urged quite erroneously by the opponents of Indian nationalism that India is no more than a mere geographical expression ; that is untrue—India is much more than that—India is already, and for the first time in its history, one State.

A state can be made from without, a Nation can only be made from within. Others have made Bengal part of the Indian State. You alone can make her part of an Indian Nation. Study, then, while you are still here, how this may be done. If India is the city of your dreams—a free, united, peaceful, prosperous, self-governing India—remember how the actual material city in which you live has come to be built. It is all composed of individual bricks, and each brick has to join with other bricks before it can make a house, and the houses have to stand in rows to make the streets along

which the life of the city passes to and fro. However good the design of the architect might have been, if the bricks were defective or the cement did not bind, the houses would not stand and there would be no city. As with the actual so with the ideal. It has to be built out of individual men and women who must combine for the purpose. You are the bricks out of which that city must be constructed. Before you can begin to think in terms of India, you must learn to think in terms of Bengal, and before you can do anything for Bengal, you must become Bengalis before anything else. Start, then, by asking yourselves, whether you be Moslems or Hindus, Brahmins or Namasudras, "What can I do for the unity of Bengal, how can I best serve this dear land of fertile plains and broad rivers?"

Your first task will be to make sure that you yourselves provide good building material—that you are sound in body, trained in intellect and firm as a rock in all that touches character. A constitution enfeebled by disease, a slipshod mind, and a character

that vacillates on the essentials of conduct would be gifts not worth placing at your country's feet.

Next I could urge you to seek out and make the most of all that is serviceable, instead of wasting time in merely criticising what is defective. In an imperfect world the rôle of the critic is at once the easiest and the least profitable. If you spend your lives in rejecting, you will find at the end that you have nothing left to make use of. But if you begin early to make the best of every material and every opportunity, you will come to find at last that even those that seemed most unpromising proved to be of value; the stone that others rejected, you may find, has become the cornerstone of your building.

Thirdly, comes the all-important necessity of combination. If your dream is ever to become a reality, if your castles are to leave the air and take shape upon solid foundations, you must begin, while you are still young, to cultivate tolerance. Exclude from your company none who shares your

ideals and is serving the same cause. Learn by association with other men to enlarge your own outlook and to respect theirs. You perhaps remember a wonderful passage of Burke's where he tells us that it is our duty carefully to cultivate in our minds, to rear to the most perfect maturity and vigour, every sort of generous and honest feeling that belongs to our nature, so that we may bring into the service and conduct of the Commonwealth those dispositions that are lovely in private life. If you take this advice to heart while you are here, it will help you hereafter both in your social and political life. A true Bengal patriot, if he is a Hindu, will never willingly say or do anything to wound Muslim sentiments; a true Bengal patriot, if he is a Moslem, will scrupulously respect the sentiments of Hindus. And this mutual tolerance will be much easier to acquire if in your student days you form inter-communal friendships and maintain them after your University days are over.

But your devotion to your country must embrace not merely other communities but

other classes. A real Bengal patriot will think it a slur upon his nationhood that the poorer classes are so shut out from the amenities of life. He will resolve that, come what may, somehow or other, something must be done for the provision of educational, sanitary and medical facilities for the masses of the population, even though it entails some expense upon the class to which he belongs. A self-governing Bengal, based on a foundation of illiteracy and misery, cannot stand. Even if you can at present give nothing more to the cause of the economic and spiritual uplift of the masses than sympathy and understanding, give that. Let it be cardinal with you that the nation as a whole must be raised, not one part of it only. By the formation of public opinion on this vital subject, conditions will gradually supervene which will render effective action possible.

—LORD LYTTON

(*Dacca University—1927.*)

## THE GLORIOUS CARAVAN OF THE INDIAN NATION

SOMETIMES you find cynical critics speaking disparagingly of the products of our Indian universities. You find such remarks made even in high quarters. Being connected myself with not a few Indian universities, and having had, in the course of my travels, opportunities of coming into contact with some of the most eminent men and women of this world in the academic sphere, I would express as my conviction that Indian universities can hold their own in respect of intellect, originality, and powers of work with the best products of any university outside India. We must, however, be prepared to acknowledge that the number of such distinguished products is not commensurate with the efforts made in Indian education or with the size of the country.

When I speak of the best products of Indian universities, I do not for a moment



venture to suggest that our universities are perfect and that they are incapable of further improvement. Indian universities have many faults due to a large extent to the fact that they are founded on models of certain universities of other countries. When the models were copied their faults also were copied. Those deficiencies can be brought together, though they are not the prerogative of our universities, under one head, scholasticism. Scholarship and scholasticism are worlds apart. One of the symptoms that scholasticism is in the ascendant is the undue emphasis placed upon examinations, degrees, and convocations. True scholasticism exhibits itself in a marvellous production of second and third rate books. A sign of scholasticism also is that originality, research and independence of thought are at a discount, while academic rewards, appointments, and professorships go to those who readily acquire book knowledge in an admirable fashion.

I wish here to recall an incident in history with which most of you are familiar.

It is said that somewhere about 641 A.D. Khalif Omar set fire to a library of 400,000 volumes at Alexandria. He has gone down in history as the supreme example of a fanatic. If those books agreed with the Quran, they were useless. If they did not, they were pernicious. Anyway, they were burnt; and Khalif Omar has gone down in history as the greatest enemy of libraries. But I am not sure, looking at this distance of time, whether he was really a fanatic. Just imagine how long it would take for one to read those portentous volumes? I am not sure that true scholarship would not be benefited by a periodical burning of the libraries in the world. Such burning would not, however, be so indiscriminate as Khalif Omar's is stated to be.

I would, therefore, suggest to you that the true function of a university is not the mere encouragement of scholasticism. It is but the encouragement of true scholarship, that is to say, encouragement of the human intellect, encouragement of the human spirit, encouragement of the human genius in its

highest manifestation. I believe that, though most of your senators will differ from me, in the shameful neglect of the study of science the reign of scholasticism has triumphed. I am not forgetful of the fact that today a large number of graduates were admitted to the B.Sc. and M.B.B.S. degrees. But I ask you to remember that we live today in an age of science. Most people only believe that science has served humanity by producing electric lights, motor cars, aeroplanes, etc. That is only a partial view. In fact, few realise the outlook that science has produced during the last 200 years. Science has given today a new view of the universe we live in.

My young friends, the future of India lies in your hands, and I wish to suggest that the future of India depends not on the study of dead and forgotten languages, not on memorizing useless information, but on a courageous application of scientific knowledge. As man learns to apply the scientific methods to the problems of everyday life, in that measure he will rise and reach his allotted height. I am not a pessimist. I am

here reminded of something that a highly placed gentleman in England is reported to have said, 'Let the dogs bark, the caravan will move on.' I will only reverse the expression: 'Let the dogs of conservatism, of ignorance, and of fanaticism bark, but the glorious caravan of the Indian nation will move on with irresistible force.'

—DR. SIR C. V. RAMAN

(*Bombay University—1932.*)











